The Lutheran Outlook

Chuurch or State?

Almah Again

Emancipation from the Scripture
UURAS SAARNIVAARA

The Apastolic Church
GEORGE KOEHLER

Hold Fast
GEORGE F. DELL

The Holy Name
GEORGE DRACH

OLUME XVIII APRIL, 1953 NUMBER 4

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The Editor's Page

Who's Who — Dr. Uuras Saarnivaara, who writes of "Emancipation from the Scriptures" — which he is not advocating — is professor of theology at the seminary of the Suomi Synod in Hancock, Michigan. Dr. George Koehler is a pastor in Portland, Oregon. Professor George F. Dell, author of the poem, "Hold Fast," teaches English at Capital University in Columbus. Dr. George Drach is a retired minister of the United Lutheran Church who lives in Collegeville, Pennsylvania.

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Newspaper Notice — "Due to the basketball game at the school on Wednesday, the Lenten service at St. John's Lutheran Church will be held on Tuesday. Theme: It Takes Courage To Be A Christian."

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Free Enterprise — "The dominant reason for the free enterprise system is that it is the only known way that outstanding progress of the individual can be made. It is the only system that introduces competition in such a way as to develop the latent abilities of the individual . . . The only way that the pampered can survive in competition with the self-developed is by governmental control of the economy. When they do, the government that preserves them must collapse as a result because those whom it supports can't support it."—James F. Lincoln.

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A Tribute — "The February Outlook is one of your best as far as the editor's own contribution is concerned. I'm more and more convinced I can trust you, if not always in the skill and exercise of diplomacy, then in sound judgment, fearlessness, fairness, accuracy, etc. And such is mostly what I got you there for. Yes, let me add consistency — you have it." — J. C. P. — Now James, you know I am the soul of diplomacy, never calling a spade anything worse than a dirty shovel.— Ed.

Holt's Story — Not long ago at a banquet table, former United States Senator Rush Holt told us his story: "I was an atheist just two years ago. My father, besides being a great surgeon, was contributing editor to an atheistic monthly. We had never been introduced to God in our home. I was elected to the United States Senate — the youngest ever sent; in fact, I had to wait four months to be seated. I was known for my sharp invective. My enemies feared the reprisals in my speech. One day I saw in a magazine picture of the six loveliest women in America. I pointed to one and laughingly commented that I would like to meet her. We did meet and married. I had everything in the world but God.

"Then I became very ill. My doctors said the malady would be progressive and was incurable. I lay there on the Black Friday of my life, bitter and despairing. My wife, sensing I was at the end of my rope, said, 'Rush, have you tried God?' Who was God, I wanted to know. Then my Christian wife, like a mother patiently helping her child take its first steps, led me to God. I prayed for healing; I wanted to live. A miracle took place! God put me back on my feet. But I wasn't the same fellow. For example, nineteen times I offered my hand to a bitter enemy. The nineteenth time he took it and became my friend. I have promised myself never to make a speech without giving my witness to Him who crammed my life with this bursting joy. My home now is my vestibule to heaven." — **The Dawn.**

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The Whirlwind — According to the United States Children's Bureau a "junior crime wave" has struck the nation, threatening to become a "tidal wave." Ninety-four per cent of our young delinquents are said to be between the ages of ten and seventeen. It is predicted that by 1960 we may have as many as two to three million child delinquents.

We used to have Bible reading and prayer in the public schools as a part of the nation's program to teach a reverence for God and the importa moral standards to our youth.

Earlier generations absorbe moral principles and high stand ethics inculcated by the six Mc Readers.

The only thing that restrain and women and boys and girls doing evil is loyalty to and rev for God. If we do not teach such to our youth, we may expect t the whirlwind already raging ab —**Christian Economics.**

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Profound Observation — One an editor learns after so long — that there are all kinds of in the world. Read the successiv ters in the Correspondence depar and you will see what I mean.

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The
LUTHERAN OUTLOOK

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EDITORIAL

Church or State?

Paul Blanshard, author of "American Freedom Catholic Power" and other anti-Catholic works, n Europe gathering material for a new book. In blin, Ireland, he submitted a petition to the U. S. bassy asking that the U. S. citizenship of Archop Gerald P. O'Hara, Papal Nuncio to Ireland, revoked. He said the American archbishop is viing the McCarran Act by serving as a Vatican lomat since the Vatican is a foreign state. Sec. 349 of the McCarran Act prohibits American zens from "performing duties of any office, post employment under the government of a foreign e" that requires an oath of allegiance.

Thereupon the Vatican Press Service released lispatch denying that papal nuncios represent Vatican State. That is a strange thing to say, as ryone knows that the accredited representatives he pope are sent out to look after the interests 'the Holy See," which is not a person (the pope) the organization and authority of which that son is the head. I suppose the denial that a papal cio represents the Vatican State can only be le on the basis of casuistic reasoning that he repnts the pope and not the Vatican State. But that e and the whole organization behind him claim t he is the head of a state. How can you separate head of a state from that state?

When President Roosevelt, for example, sent ron C. Taylor as his "personal" representative to Vatican, he wasn't fooling anyone. If he had n a private citizen with no office, just Squire sevelt of Hyde Park, would he have had a repntative in Vatican City? It was only because was the head of a state that his representative l any standing at all.

And now the Catholics in this country are claiming that the American people had the wool pulled over their eyes in that instance; that Myron C. Taylor was only a "front," but behind him the United States had another representative at the Vatican "with diplomatic status." This comes out in an article in **America,** Jesuit weekly, which tells us that the real envoy to the Vatican during the war was a man named Harold H. Tittmann, ostensibly an assistant to Myron C. Taylor. The article in the Catholic magazine quotes a memorandum by Sumner Welles in the Roosevelt papers at Hyde Park. The memorandum to the President reads:

> "The Secretary (Cordell Hull) agreed with me that it is of very great importance that Tittmann remain in the Vatican City so that we may continue contact through him with the Holy See. If we ascertain that the Vatican will have to give in to Italian pressure and agree to have Tittmann leave, it seems to me that you will wish to consider favorably Tittmann's designation as charge d'affaires in order to avoid this result."

According to the articles in **America,** President Roosevelt's papers reveal that he accepted this recommendation and authorized the appointment.

Either the Vatican is a state or it is not. If it is not a state, why does **America** brag that the U. S. had a representative "with diplomatic status" in Vatican City during the war? But if it is a state, then why is its representative in Dublin not the representative of a state?

That is the way Dr. Glenn L. Archer thought when he read the news item in the Vatican Press

Service that papal nuncios are not representatives of Vatican State. Dr. Archer is the executive secretary of Protestants and Other Americans United for Separation of Church and State, and here is the statement he issued:

> "The Vatican has repeatedly stated that it regards itself as a sovereign power entitled to all the prerogatives which 'nations' or 'states' accord to the representatives of other 'nations' or 'states'. Archbishop O'Hara is the person designated by the Vatican to represent it in an exchange of ambassadors with the Republic of Eire, and he is a ranking member of the diplomatic corps in Dublin. Paul Blanshard, a member of POAU's National Advisory Council, has petitioned the American Embassy to apply the provisions of the McCarran Immigration Act to Archbishop O'Hara as it would to any other American citizen serving as an ambassador of a foreign state. Just as it is illegal for an American citizen to serve as the French ambassador to Ireland or Germany or Yugoslavia, it should be illegal for an American citizen to serve as the Papal Nuncio to Ireland or Germany or Yugoslavia.
>
> "If the American government fails to apply the law in this case, it will be confessing that its policy is to dance to the Vatican's tune. The Vatican changes colors like a chameleon on this question of 'church' and 'state'—one moment it is a 'church' because it finds that condition advantageous; the next moment it is a 'state' because it finds that condition advantageous. Ordinary Americans still believe that all citizens are equal before the law, and that Papal Nuncios O'Hara, Muench and Hurley should not be allowed to do what other American citizens are forbidden to do."

No, I don't think anything will be done about it. It might be healthful for America to ask these gentlemen which they want to be, citizens of America or citizens of the Vatican State, and to tell them that they cannot be both. But it won't be done. For then all the "princes of the Church" in this country would be faced with the same decision: are they "princes" of a church-state or plain American citizens?

Almah Again

A writer whose letter appears in the Correspondence department doesn't think much of the Outlook or of its editor. I pass over his criticisms of the editor as not being of great importance one way or the other. (Of course, one might say that not only Lutheran editors but also correspondents should not forget Luther's explanation of the Eighth Commandment). Let us take up his rem on the article, "That New Bible." He says:

> "But what about J. W. Schillinger's 'Th New Bible'? That article certainly gives the i pression of being born of prejudice. It is t kind of article one might expect from the C McIntire camp. To declare that **almah** in Isai 7:14 must mean **virgin** because Matthew putting it into Greek uses the word **parthen** which 'means virgin and nothing else,' see strange reasoning. And what is there to get excited about? Certainly our belief in the v gin birth does not rest upon Isaiah 7:14."

No, our belief in the virgin birth of Jesus not rest wholly on the prophecy in Isaiah, but part of the Messianic picture. To us Lutherans a part of the revelation given by the Holy S since "holy men of God spake as they were m by the Holy Ghost." And if the Holy Ghost s through Matthew and used the word "parth —for it was not Matthew that put it into G but the Holy Spirit who used Matthew's Gre then it is not strange that Christians accept th the correct interpretation of Isaiah's "almah", is it "strange reasoning" for Christians to say The Holy Spirit does not say one thing in one p and a different thing in another.

For myself, I am not among those who upon the new version as a catastrophe. I will tinue to use the King James translation myself, only because it has become ingrained through m years of teaching and preaching, but also becau my estimation no other English translation has approached it in beauty of language. Howeve many earnest Christians do believe that the translation contains serious defects, are they entitled to say so? Can we just brush them off the smear that they must belong to "the Carl Intire camp"?

That raises another question. Why was the new translation published in such a way the criticisms of the Christian Church could been heard and evaluated before the Bible printed in its final form? If the translation of book as it was finished had been submitted to English-speaking Christian world in a cheap, pa bound edition for remarks and suggestions, muc the present criticism of the completed work c have been forestalled and prevented. Did the pointed group of scholars think that none of rest of us had anything to say about our Bible? the Christian world have such confidence in t scholars that it took it for granted that they w make no mistakes, or that they would not per even "slant" the translation here and there to form to their preconceived notions? Scholarship not always been, and is not now, synonymous Christian faith.

Let's get back to Isa. 7:14. This is in the Testament. The Old Testament is the Bible of

ews, and the Jews have rejected Jesus as the fulllment of their Messianic prophecies. They look pon Jesus as another man, born like any other an, not only of a human mother but with a huan father. We Christians know from Matthew that almah" in Isa. 7:14 means "virgin." But if a Christan missionary to Jews tries to show them that eir great prophet foretold the virgin birth of sus, they can say, "Your own Christian scholars y 'young woman'." Let us see what Jewish Christan missionaries think of that translation. The folwing is from **The Dawn,** edited by the Rev. Dan Bravin, missionary to the Jews in Pittsburgh:

Then there is the controversial word **almah** (Isa. 7:14), which the Septuagint Jewish translators before the Christian era had translated by the Greek word **parthenos** or virgin. This the RSV translators changed into "young woman."

In fairness to the translators, it should be said here that **almah** does not, if its etymology is considered, strictly mean "virgin." But the etymology of a word is not decisive. What is its usage? Seven time **almah** is used in the Old Testament, but nowhere is it used of anyone not a virgin!

Hebrew has the following words for the female of the human species: yaldah (infant), naarah (girl), b'thulah (maiden), almah (unmarried woman), almanah (widow), ishah (woman), g'rushah (divorcee).

A woman without a husband because she is not married is an almah; a woman without a husband because he died is an almanah. Notice the similarity in the two words.

To counteract the Church's appropriation of Isaiah 7:14 as a prophecy of the miraculous birth of the Savior, the Jewish modern school says that b'thulah is the Hebrew word for virgin. Now suppose that Isaiah had used the word b'thulah instead of almah; opponents of Christian doctrine could easily have proven that it did not mean virgin, for in Genesis 24:16, where Eliezer tells of seeing Rebekah, he speaks of her as a b'thulah, and adds, 'whom no man had known.' If b'thulah meant virgin the further explanation would not have been required. In verse 43 of the same chapter Eliezer speaks of her as an almah—a young woman of marriageable age but not married. Moreover, the opponents would certainly have used Joel 1:8, 'Lament like a b'thulah girded with sackcloth for the husband of her youth'.

And here is a statement by another expert in ebrew, Dr. Charles Lee Feinberg, professor of mitics and Old Testament, Talbot Theological minary:

Probably the most publicized passage in the RSV is Isaiah 7:14, and with reason. Whether the claim that the new version has rectified an old error is borne out or not, we shall leave with the reader after the evidence is presented. Again, both KJV and ASV translate, "a virgin shall conceive." The RSV reads, "a young woman shall conceive." One of the translators insists that an error has been corrected by changing "virgin" of the text to "young woman." If you will consult the RSV footnote, you will find "virgin." Now we submit that if "virgin" is an erroneous translation for "almah" in the text, it would be just as much an error in the footnote. Why, then, was it placed in the footnote? Are the footnotes to be reckoned less reliable?

The truth of the matter is that compulsion for this footnote from more than one source was upon the translators. First of all the Septuagint, which is highly favored in the RSV, does translate the word as parthenos (virgin). (And correctly adds the definite article, "the", which is in the Hebrew text, for a definite virgin is referred to). Secondly, the revisers themselves had translated in the NT Committee the passage in Matthew 1:23 as "virgin." And this, too, in spite of the change from the 1946 edition of the NT of the RSV, to the 1952 edition of the RSV, with the latter's absurd footnote on Matthew 1:16.

Thirdly, it is well known that the root thought in almah is of one who has reached the age of physical maturity. L. Koehler (editor of **Lexicon in Veteris Testamenti Libros,** which is still in process of publication) gives the meaning of the word as "marriageable girl." This is unquestionably correct. The able expositor of Isaiah, Franz Delitzsch, declared: "almah (from alam, to be strong, full of sap and vigor, arrived at the age of puberty) is the mature woman who is near marriage." The word will be found seven times in the OT—Genesis 24:43; Exodus 2:8; Isaiah 7:14; Psalm 68:26; Proverbs 30:19; and Song of Solomon 1:3; 6:8. Not one of these cases demands the force of "young woman" or "married woman." In the passage it is definitely ruled out because in verse 16 of that chapter Rebekah is spoken of as one whom no man had known in the sense of marriage. It is ruled out in the other cases, and in the passages in the Song of Solomon it would be unseemly, to say the least, for the statements to be true of married women. But this is not the end of the matter.

Fourthly, it is not true that if "virgin" were meant in Isaiah 7:14, the word used would be bethulah. We grant that this word is used interchangeably with almah in Gen. 24: 16, 43. But has Joel 1:8 been considered? The word bethulah is used there, and the RSV translates: "Lament like a virgin girded with sackcloth for the bridegroom of her youth." We should like to point out that the KJV and

the ASV are correct in translating ba'al "husband" instead of the RSV "bridegroom", which would demand the word hathan (see Ps. 19:5). But our main contention is that the word bethulah is used in Joel 1:8 not only of a married woman, but of one whose husband has already died. Fifthly, the force of the languages related to the Hebrew is in favor of the renderings of the KJV and the ASV. Finally, where would be the sign (miracle) if a married woman were to conceive a child? Th occurs numberless times daily. And, too, noti the magnitude of the proposed sign (verse 11 which has not only the sky as the limit, but t depths as well.

Those who object to the translation "y woman" in Isaiah 7:14 seem to have not Christian faith as derived from Matthew 1:2 their side, but also the testimony of experts in Hebrew language.

Emancpation from the Scrptures

Uuras Saarnivaara

There have been two types of theology in the history of the Christian Church: One of them has wanted to build theology on divine revelation and draw from it; another has tried to combine divine revelation and human wisdom, Scripture and philosophy, sometimes laying more emphasis on Scripture, other times on human wisdom and the ability of the human reason to decide what is right and what is wrong.

Scripture and Philosophy

The theology of the Ancient Church followed the former principle: it wanted to build on the divinely inspired Word in the Scriptures. The Medieval Scholastic theology tried to combine the philosophy of Aristotle (and partly of Plato) with Christianity (understood as being made up of revelation and tradition). The Protestant Reformation was a powerful reaction against the scholastic (and also the humanistic, in the period of the Renaissance) synthesis of theology and philosophy, revelation and reason. Luther wanted to limit philosophy to the temporal life of man and exclude it from Christianity. But Melanchthon and Orthodoxy began to use the philosophy of Aristotle again in theology. The Enlightenment of the 18th century attempted a fuller synthesis of theology with philosophy, though no longer with that of Aristotle, but with the newer philosophical trends. The critique of Immanuel Kant brought about a turning point, but only in the sense that from that time on the philosophy of Kant took the place of Aristotle and the Enlightenment philosophers. Henceforth the history of Neo-Protestant theology is largely a history of various sorts of syntheses between Christianity and the philosophy of Kant. Neo-Protestant theologians have generally assumed that they have been in line with the Reformation when they have opposed Scholasticism and its synthesis of Aristotelianism and Christianity. They have usually failed to be aware of the fact that both Scholasticism and the Neo-Protestant theology are syntheses of theology and philosophy. The only difference is in philosophical system with which theology has combined. 1

The Kantian Principle in Neo-Protestant Theo

One of the leading principles of the Kan critique is that there is a wide gulf between world of phenomena and the "intelligible" w beyond this, the "thing in itself." Nothing that longs to the world of phenomena is directly con ed with the thing in itself, which Kant also c God. Neither can anything in this world reveal thing in itself, which is something entirely diffe from everything in this world.

When the Neo-Protestant theology has ap this Kantian principle to theology, one of its sults has been, that since the Bible belongs to world of phenomena, it cannot really be God's w It cannot have any direct connection with Go is a book that tells of the religious experiences views of man. It is a record and witness of the ligious experiences and convictions of the an Israel and the Primitive Church. The "thing i self," God, cannot have any direct contact this world and really speak to men, definitely spiring" them to speak and write what he w them to speak and write. Men cannot have real and direct knowledge of the intelligible w of the "thing in itself." The Bible belongs to world of relativity and consequently is only tively reliable, as all the religious books of man are.

In our time the Lundensian theological t (having its name from its source, the theolo department of the University of Lund in sout Sweden) belongs to this Neo-Protestant strea theology. The leading theologians of this sc (Anders Nygren ad Ragnar Bring in Sweden,

1 The Norwegian Olav Valen-Sendstad gives an int ing discussion of these things in his book **Ordet som aldr do** (1949), the first chapters.

rt Pinomaa and Olavi Castren in Finland, etc.) clare that if theology wants to be scientific it st take its place on the ground of the Kantian tique. Consequently it is limited to human exrience in this world and to sense perception in neral. It cannot deal with things that belong to transcendent, invisible world. "As we know," rs Castren, "Kant and Schleiermacher after him ve shown that all metaphysics (study and knowlge of things belonging to the invisible world) mpossible; we can know nothing of transcendent ngs, for human reason is bound to experience." 2 gren writes: "Dogmatics must not give the imssion that it can ignore the limits of human knowlge in general; in so far as it deals with the obt of faith, it must not suggest that this object faith is something directly given, the thing in lf, so to speak . . . As science it cannot reach ectly the transcendent objects of faith. Only in far as these are present in the consciousness of th, and in so far as they can be the object of entific investigation, can dogmatics deal with m, but then only as the contents of the consciousss of faith." 3

Thus, according to the Lundensian conception, ology can study only the human consciousness faith and the various views of faith. Neither it say whether these views are right or wrong. e question of truth does not belong to theology. g. it cannot say whether the early Christians were ht or wrong in their religious views which are corded in the New Testament. This book can be died only as a testimony of their faith, not as an thoritative and divinely inspired book. As the estion of truth is outside the pale of theology, so the question of normativity. 4

Gustaf Aulen's View of Scripture

This is the background of Gustaf Aulen's dission of the nature of the Bible and its signifince to the Christian Church. In his dogmatics, hich is widely used in American Lutheran semiries, Aulen speaks of the New Testament as a timony of the early Christian faith, the most imitive testimony of Christianity. He does not eak of it as "scripture given by inspiration of d" and Word spoken by holy men of God "as ey were moved by the Holy Ghost." Aulen treats e New Testament in the typical Kantian-Neootestant manner as a thing belonging wholly to s world of relativity and uncertainty, not as a rd of God.

In discussing the question of the validation of ristian doctrine Aulen says that a doctrine can- t be validated or proven to be correct by "the theory of verbal inspiration, neither is it possible to select certain portions of the Bible as infallible authority. Even such an abbreviated Biblicism is impossible in whatever form it appears: whether certain definite books or certain portions are accepted, or an appeal is made to 'the teaching of Jesus' . . . If the validation consists only in proving that certain conceptions of faith are found in the Bible or in certain portions of it, this means, on the one hand, that the argument for the Christian character of these conceptions is of an external and **legalistic** nature. This legalism is the same whether speak of it as "scripture given by inspiration of the teaching of Jesus. If this line of thought is consistently followed, the decisive element is the fact that something has been stated in a document invested with external authority . . . The authority is only formal. The legalistic line of thought has its ostensible strength in the supposed certainty with which it speaks about the content of Christian faith. But this confidence and assurance are in reality an illusion . . . The decision is dictated by something other than the convicting and compelling character of the religious content itself."

Aulen explains further that the authority of the New Testament "does not mean that no other conceptions of it are permitted except those produced within this most ancient testimony, nor that every one of the conceptions of faith found within the New Testament should without further consideration be accepted as legitimate parts of the Christian faith. A review of the history of doctrine proves conclusively that from the beginning some conceptions of faith have disappeared, although they were a part of the Biblical testimony, and that others have undergone more or less radical changes." 5

We give an analytical summary of what Aulen says in these statements:

1. A doctrine is not validated or proven to be true by the fact that a certain part of the New Testament teaches it. Even the teaching of Jesus or Paul, or a book like the epistle to the Romans, is no infallible authority. If a theologian or Christian shows that a doctrine is taught by Jesus, Paul or some part of the Scripture and on that basis holds that it is true and valid, he is a legalist. Likewise, if he holds that e.g. the doctrine of justification as Paul teaches in Romans is Christian because it is taught by this apostle and is in the New Testament, he has a legalistic conception of the New Testament.

2. If we are sure of the truth of a Christian doctrine because it is clearly set forth in the New Testament, our certainty is an illusion, a deceptive fancy. The certainty of the contents of the Christian faith that is based on the teachings of the New Testament or some part of it, is a mere supposed and illusionary certainty.

3. The conceptions of the Christian faith found in the New Testament cannot without further con-

2 Castren, "Mietteita teologian tehtavasta"/Thoughts on task of theology/**Teologinen Aikakauskirja** (Helsinki), 45, pp. 96f.

3 Nygren, **Dogmatikens vetenskapliga grundlaggning**/The entifing foundation of dogmatics/(Lund, 1922), 1ff.

4 Nygren, **op. cit.**, pp. 11f.

5 **Aulen, The Faith of the Christian Church, pp. 83f. 90f.**

sideration be accepted as legitimate parts of the Christian faith. The theologian and the Church must first consider, examine, these conceptions of faith found in the New Testament, and only if they are found to be correct (by what criterion?) can they be accepted.

4. Some teachings of the New Testament have disappeared during the history of the Christian Church, and others have been radically changed. The Church has authority to reject whatever teachings it sees fit, although they are found in the New Testament, and it has right to change others radically. Aulen seems to think that such radical changing of New Testament teachings, or the rejection of others, has taken place under the guidance of the Holy Spirit. He says: "The Spirit did not cease to work at the completion of the New Testament." Aulen does not mean here merely that work by which the Holy Spirit makes the truth in the New Testament effective in human lives and opens the hearts to believe and comprehend it; he means that the Holy Spirit has continued to reveal new truths, has led the Church to reject some teachings of the New Testament and to change radically others.

5. The New Testament has **no objective authority**—this seems to be Aulen's meaning when he speaks of an "external" a "formal" authority—, that is, the word of the New Testament is not authoritative as such, but only as far as its religious content has a convicting and compelling force on the minds of its readers. The decision whether a given doctrine, contained in the New Testament, is true or false is dictated by this subjective feeling of the convicting and compelling character of the religious content itself.

The Catholic Church holds that the New Testament does not contain any final revelation. The doctrinal deviations and changes that have taken place in that church have occurred under the guidance of the Holy Spirit. Aulen teaches a similar view. He even goes farther than the Catholic Church, which hardly would accept the statement of Aulen that certain teachings of the New Testament can be rejected and others radically changed. True, it has done so, but in its theoretical doctrine of the Bible it would not go that far.

Aulen and Luther

From Aulen's point of view, Luther was in the shackles of a legalistic and mechanical Biblicism when he e.g. held fast to the words "This is my body," or when he said: "This is our foundation: Where the Holy Scripture establishes something that must be believed, there we must not deviate from the words, as they sound, neither from the order as it stands, unless an express article of faith (based on clear Scripture passages) compels us to interpret the words otherwise, or arrange them differently. Else, what would become of the Bible. 6 Our faith, Luther says another time, "must a all things be based on clear Scriptures, which to be understood simply according to the sound meaning of the words." 7 "We must not wick trifle with God's words, as those do who, wit any clearly expressed warrant, want to give word another meaning than its natural plain is." 8

Luther was convinced that in the Bible we God's word. Our attitude toward the various of the Scripture and its statements depend whether we truly believe that it is God's word. er says: "If they would believe that they are words, they would . . . regard such words and greater than the whole world and fear and tre before them as before God Himself. For wh despises a single word of God does not regard as important." 9 "Give the Holy Spirit the h of being wiser than you, for you should so deal Scripture as to believe that God Himself spea it. Since it is God who speaks in it, it is not bef to twist His words frivolously and make them what you want them to mean, unless nec should compel a departure from their literal m ing, namely, when faith (based on clear Bi statements) does not permit the literal meaning

Luther demands that we should believe word of God as it is in the Bible, changing no in it. "All must believe the Gospel preache Paul or fall under curse and condemnation They must not add anything to it or improve it what you have heard from me, that is a pure of God; it alone must remain . . . Paul puts all under the holy Scriptures. This queen alone rule, and you all must obey her and submit t . . . No other doctrine should be set forth and h in the Church than the pure word of God, th holy Scripture; otherwise all teachers and he must be accursed with their teachings." 11 "T sort of God would be the one whose word woul be sufficient and would need additions from . . . The word of God is so delicate that it c suffer any addition; it wants to be alone, or n be at all. God . . . cannot suffer any addition God's way and word alone must be before our and no bypath, whether it be to the right or t left, good or evil. Now all human doctrines are bypaths and not the straight divine road." 12

What Luther says in these statements direct contrast to the view set forth by Aulen. conceptions of the authority of Scriptures ar arate from each other as far as the east is the west. The background of this conflict be Luther and Aulen is that the latter follows the

6 Weimar ed. (=WA.) 18,147, **Against the He prophets,** 1525.

7 WA. 10, 1, 1, 417, **Church Postil,** Sunday after mas, gospel s.

8 WA. 11,434, **On the Adoration of the Sacrament**

9 WA. 26,449, **On the Lord's Supper. Confession**

10 WA. 24,19, Sermons on Gen., 1527, according **Reu, Luther and the Scriptures** (Columbus, Ohio, 1944)

n-Neo-Protestant line of thinking, separating ripture from a direct contact with God and assign- it wholly to the world of phenomena, whereas ther believes that the Bible is a product of God's ect activity. "The prophets," Luther says, "do t set forth statements that they have spun up in ir own mind. What they have heard from God mself, . . . they proclaim and set forth." 13 "A phet is called a person who has received his derstanding directly from God . . . , into whose uth the Holy Spirit has given the words. For He he source, and they have no other authority than d." 14 "Therefore we sing in the Creed of the ly Spirit, 'Who spake by the prophets.' Thus, we er all of Scripture to the Holy Spirit . . . Holy ripture has been spoken by the Holy Spirit." 15

Aulen differs radically from Luther both in view of the relationship between the work of e Holy Spirit and the Scriptures and in his con- ption of the authority of the Bible. In fact, Aulen s a much lower view of the authority of the le than the Catholic Church has. If we were to low his way of thinking, we should abandon as galistic" practically all thoughts of the normativ- of the Biblical word. If Aulen is right, then the otestant Spiritualists (Fanatics, Enthusiasts) re right when they rejected the Bible as the rm and rule of faith and based their teachings on ir own Christian consciousness and their own velations — which were essentially the same as at Aulen terms "the convicting and compelling aracter of the religious content itself." The Spir- alists felt the convicting and compelling charac- of their own views and rejected Luther's view legalistic and mechanical Biblicism (though they, turally did not use exactly these words, which e modern).

Eric H. Wahlstrom's View of Scripture

Essentially similar is the view set forth by ic H. Wahlstrom in his book **The New Life in rist** (Muhlenberg Press, 1950). Wahlstrom says at the Christian "life cannot be governed by any thority contained in a code or a book; it is a free e." "Anything external and legal has no place in termining the conduct of the Christian. Neither e law, nor Paul himself can decide for the Chris- n what his conduct should be in any given sit- tion . . . There is no other standard for the Chris- n than his own Christian consciousness." "If the ristian life was to remain pneuma-autonomous, it uld not be subjected to external standards, even these were put forward in the form of direct otations from Jesus." 16

According to Wahlstrom, the Bible has no authority to determine how the Christian should conduct himself. Neither Paul nor Christ Himself has power to give any commandments or instructions to the Christian. The Christian's own consciousness determines everything. Like Aulen, so Wahlstrom too divests the Bible of practically all authority. He represents, just as Aulen does, an extreme spiritualism or enthusiasm: Not the "external" word but the Christian's own consciousness, his feelings and intuitions, are the norm and guide of his life. This view is directly opposite to that of Luther and the Lutheran Confessions, which emphasize that the "external" word is the foundation of the Christian faith, the norm and standard of his belief and conduct.

Breaking the Bands of God

When we read the statements of Aulen and Wahlstrom, we are reminded of the words in Ps. 2:2-3: "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us."

Kings and rulers have often counselled together to break the bands of God's Word and throw them away. At the present time this job has been taken up by theologians: The bands of the Word of God have become distasteful to them, and so they have devised a new trick by which they can break these bands: They do it by declaring that all faith in the authority and normativity of the Scripture Word as it is is legalism and mechanical Biblicism. This doctrine of emancipation from the Scripture is brought forth in the name of Christian liberty and a spiritual understanding of Christianity, or a "pneuma-autonomy" of Christians. Jesus said to the Pharisees: "Ye have made the commandment of God of none effect by your tradition" (Matt. 15:6). These theologians make the Word of God of none effect by their new idea of a "legalistic and mechanical Biblicism."

John Lavik writes in his book **The Christian Faith in a Secularized World** (Augsburg Publishing House, 1952) to the point:

"We can not but take strong exception . . . to the attitude (of Aulen) which designates as 'static and legalistic Biblicism' all derivation of Christian doctrine from specific Scripture passages. The use of 'proof" passages is looked upon with manifest scorn . . . the term 'Biblicism' is freely bandied about as an epithet of opprobrium by liberals, the neo-orthodox, Lundensians . . . it is claimed that any argument or demonstration for the Christian character of a doctrine based on Scripture is of an 'external and legalistic nature.' But why raise such strenuous objection to that which is external? Life in this world has, and must have, its external aspects. The written Word necessarily has its external phase. But, of course, if the external Word is removed, subjectivism will have full sway. Why is the

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11 WA. 40,I,118, 129, Gal. Commentary, 1:9
12 WA. 8,143ff., **On Confession, whether the Pope has wer to Command it,** 1521.
13 St. Louis ed. IV, 1492, Explanation of Joel, 1524.
14 St. Louis ed. III, 785, sermon on Ex. 7:1-2.
15 WA. 40,I,57, Gal. 1:1.
16 Wahlstrom, **op. cit.,** pp. 144, 192f., 165f.

dependence upon the written Word any more legalistic than dependence upon the theologian's dialectics? The real difficulty is that when the authority of the written Word is rejected, the theologian's dialectics becomes the norm, and that is rationalism." 17

The fact that Aulen's dogmatics is widely used as a textbook in seminaries, and that Wahlstrom's book also is quite widely read, gives reason to serious concern: Is American Lutheranism well on its way toward emancipation from Scripture? Is it giving up the Scriptural authority much more thoroughly than the Catholic Church? Are Lutheran pastors making a false oath when they promise to l Holy Scripture as the norm and rule of their f life and teaching?

The carnal mind of man—even of the t logical student and pastor—is eager to accept kind of teaching because it relieves him from b bound in his conscience to the Word of God destroys respect for God's Word, and the resu doctrinal and moral bewilderment. Is this the that the Lutheran Church—a large section of it America has chosen?

17 Lavik, op. cit., p. 71.

The Apostolic Church

George Koehler

The early Christians constituted one family. The power of the higher life animated all and the newly awakened feeling of Christian fellowship, the feeling of common grace of redemption outweighed all other personal and public feelings, and all other relations were subordinated to this one great relation. Connected together into one organism under Christ, as its only Head, the Church was to edify itself and to grow by the cooperation of all its members. Of a distinctive church office, and of a formal church constitution, there is as yet no evidence. The apostles were, for the most part, the mouthpiece and representative authority of the Christian community while it was yet one and undivided at Jerusalem. To them the freewill offerings were brought and distributed according to the need of the members.

The Form of Government

The form of government was autonomous or congregational. One man or group of men, or one church exercising authority or jurisdiction over a church or a territory of several churches is foreign to the New Testament. Christ is the one and only Head of the Christian Church. He places authority in the membership of the churches. Each congregation manages its own affairs. For instance, the nomination and appointment of the apostle Matthias (Acts 1, 15, 26); the election of the seven deacons (Acts 6, 2-5); the appointment of Barnabas as a representative of the church which was in Jerusalem (Acts 11, 22); the election of the presbyters by the act of the churches (Acts 14, 23); the sending of Paul and Barnabas to Jerusalem on the circumcision controversy by the church at Antioch (Acts 15, 2); the sending of the chosen delegation with the letter to the Gentile churches (Acts 15, 22) the taking of the apostles even to task and passing judgment on their conduct and recognition by the apostles of the supremacy of the local assembly (Acts 11, 1); the Hellenists murmured against Hebrews because their widows were neglected the daily distributions (Acts 6, 1); the abund proofs of the congregation's control of its own fairs in exercised discipline (I Cor. 5, 4), and pointing a traveling representative with Paul in person of Titus (2 Cor. 8, 19). The local congr tion was self-governing. There was no apost hierarchy even when and where the insp apostles were present. Ruling classes are foreig a gospel church. "But you are not to be ca rabbi, for you have one teacher, and you are brethren. And call no man your father on ea for you have one Father, who is in heaven. Neit be called masters, for you have one master, Christ. He who is greatest among you shall be y servant." Officers are chosen for service, not dictatorship; for leadership, not for lordship. E the pastor whom the Holy Spirit makes the overs cannot exclude the least significant member. A member his rank is precisely that of any other m ber. "Religious orders" in the ministry are unsc tural. The congregation is its own judge and j It has no legislative power. The Bible is the and Christ is the law-maker. He rules over all. all the writings of the New Testament a bisho still a minister of the society and not a church ficial, and there is no evidence of a distinct ord tion or confirmation to a distinctively episc office.

A Variety of Offices

At first the apostles were the only teachers leaders. By the authority of Christ they preach offered and declared forgiveness of sins, bapti received believers into the church, waited on tab etc. But when the members and the work increa they received helpers, seven deacons, for the p pose of caring for the poor, sick and widows Jerusalem (Acts 6). The choice of the multit

upon seven devout men, whom they set before apostles, and they prayed and laid their hands them. Such was the occasion and such were circumstances of the institution of the earliest nct class of church officers — the deacons. The tions of this office were gradually enlarged and deacons were also preaching the gospel. Stephen Philip were outstanding amongst them. (Acts 8). Three qualifications were required in dea-: 1. "honest report" — blameless character; 2. of the Holy Ghost" — truly consecrated be-rs; 3. "wisdom" — prudent and tactful. Some regations had female deaconesses who had ge of the Christian females. Rom. 16, 1. Only ws above the age of sixty were admitted to this e. I Tim. 5, 9. In his First Epistle to Timothy gives express direction as to the qualifications hen-deacons and deaconesses. I Tim. 3, 8. The ons as in the case of Stephen and Philip, had ight to teach and baptize, whereas the deacon-s were not allowed to speak in the congregation. women should keep silence in the churches. I 14, 34. The deacons became the first preachers hristianity; they were the first evangelists, be-e they were the first to find their way to the es of the poor. They were the constructors of most solid and durable of the institutions of stianity, namely, the institutions of charity and ficence. Of all the offices of the Church the di-ate seems peculiarly Christian in conception origin. Paul carefully provided for the spiritual sight of the churches, for the discipline, and he general administration of their affairs, Eld-Presbysters and Bishops, and ordained them. 20, 17; Tit. 1: 5, 7. The essential identity of rs, presbyters and bishops in the apostolic age matter of well-nigh absolute historic demonstra-They appear always as a plurality or as a col-in one and the same congregation, even in ller cities, as Philippi. The same officers of the ch of Ephesus are alternately called presbyters bishops. Paul sends greetings to the bishops and ons of Philippi, but omits the presbyters be-e they were included in the first term, as also plural indicates. In the pastoral epistles, when intends to give the qualifications for all ch affairs, he again mentions only two, bishops deacons, but uses the term presbyters after-d for bishops. Peter urges the presbyters to the flock of God, and to fulfill the office of ops, with disinterested devotion and without ing it over the charge alloted to them. This in-hange of terms continued in use to the close of first century, as is evident from the New Testa-t.

And as every Christian was a priest, I Pet. 2: d 9, every one who had the gift was permitted peak, but always only within the limits of de-y and order. (I Cor. 14:40.) Individual congre-ons were also in the habit of employing special gelists to travel about in order to preach the Gospel to the heathen, Eph. 4: 11. To some Christians God gave extraordinary gifts. According to 1 Cor. 12:4-11, these special gifts of the Holy Spirit in the apostolic Church were of twofold character, as they manifested themselves either in word or deed. The first were in part temporary, such as the gift of speaking in tongues and of prophecy; and again, supplementary to these, the gift of interpreting tongues and trying the spirits; And in part they were lasting such as the gift of teaching. The second class of gifts were of practical nature, such as the gift of directing and administering the affairs of a church, and the gifts of performing miracles and of healing the sick. When the Church was in the process of formation the gifts of healing, of working miracles, of prophecy, of distinguishing between spirits, of speaking in various kinds of tongues, were necessary, but after the Church had been well established these spiritual gifts disappeared.

The Church a true Community

The apostolic Church continued the family idea (Act 2:44 ff. and Acts 4:32-37) which had been so prominent during the ministry of Christ. This spirit of sharing or unselfish community of goods explains the exceptional provisions made for the early relief of the poor and needy disciples. It was a voluntary community of goods prompted by love. It was a procedure which naturally became impractical when Christianity spread over the whole of Palestine and to other countries. This was however, not an external community of goods, as contemporary communism imagines, but such a compensation of all inequalities as the free spirit of love could alone effect. Just as the adult members of a family would use their separate possessions to help one another in their individual needs, and as the communal life of the family finds its fullest expression in the common meals, so the love feast and the holding all in common in the mother church. When at a later period, this same congregation needed help the Gentile Christians manifested their love by making liberal collection for it. The church at Antioch sent relief to the poor in Jerusalem. Acts 11: 29-30. The same spirit is shown in the repeated exhortations to hospitality which are found in the New Testament writings. The frequent passing of members of the Church from one part of the land to another, usually in the work of evangelism, rendered this duty most pressing. The old Jewish law of tithing the income is nowhere insisted upon; but the exhortation is always to imitate Christ's example, who though He was rich, yet for your sakes He became poor, that you through His poverty might be rich. The readiness and willingness of the offerings is the test of the religious character of the charity, and of its acceptance with God; he who gives grudgingly is not a Christian giver at all; and the essence and proof of religion is ministration to the distressed (James 1:27).

Church Discipline

In the mother Church hypocrisy (Ananias and Sapphira, Acts 5) and dissension (Acts 6) appeared at an early date. But the former was visited by dreadful judgment; the latter removed by charity and mutual forbearance. Among the more wealthy Gentile Christians, such as in the congregation at Corinth and Thessalonica, the spirit of the world manifested its presence by luxuriousness, selfishness and pride, etc.; but it was broken and removed, partly in consequence of the admonitions and the discipline of the apostles, and partly in consequence of the early persecutions which sifted and purified the churches. Any member who had caused public scandal by a gross violation of pure doctrine or Christian duty, and who persisted in his sin despite the admonitions of pastors and elders, was expelled from the congregation. Paul says in First Corinthians 5, "I wrote to you not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard, or robber — not even to eat with such a one." All those who created dissensions and difficulties in opposition to the doctrine taught by the apostles were avoided. But if sufficient proof of genuine repentance had been given, the offending brother was gladly welcomed back. The Church was always regarded as a body of believers on Jesus Christ, bound together by a fellowship most sacred, for the promotion of holiness and the perfection of character. I Pet. 2, 9. Its relations and duties were voluntarily assumed; its obligations were enforced by moral, not by physical, sanction. In our days church discipline is sadly neglected and that is one reason why the Church is so secularized.

The Christian Family

Marriage is a divine institution and is the foundation of all human society. It is by nature indissoluble. Common interests are necessitated by common affection, Matth. 19:6 Marriage and home are intimately connected, for the family results from marriage. It is the initial state, or contains it in germ. The family is often made the type of the Church. The love, the confidence, the tender care of each for the other which characterize the family, are used to illustrate the community of interest felt by the individual members of the Church, and the intimacy of the relations of Christ to His Church. Eph. 5:31. The presence of Christ at the wedding in Cana of Galilee, where He performed His first miracle to contribute to the rejoicing of the occasion, illustrate the feeling and teaching of Christanty with regard to marriage.

In the heathen world the family was guided by the single will of the head of household; the wife and child, equally with the bullock and the slave, were destitute of legal rights. To rear or not to rear the child which the wife had borne him, rested with the free will of the householder. Abortion fanticide and exposure of children was prevale the then Roman society. Woman was only the and toy of man; divorce was granted on any t ground. The darkest shadow in the pre-Chri world is the history and position of its women.

Christ revolutionized society by giving t family a sure foundation, and by the elevatic woman to be the true companion and equal to and by permitting only one ground of divorce, n ly adultery. This distinguished the Christian riage from both Jews and heathen. The famil of the apostles Peter and John, and the writin the New Testament, especially Paul's letter t Corinthians concerning marriage and marita ties (I Cor. 7) are in full harmony with the co of Christ respecting the sanctity of the marriag lation. The apostle guards marriage so care that even to those who are joined to unbeliever advice is given not to separate their relation except by mutual consent and for mutual good. bidding to marry was a false doctrine I Tim. This remained the teaching of the Church for than two hundred years.

The Training of Children

Children are an heritage and gift of the and this precious gift entails serious duties. Christianity that has taught us to recognize child that personality which belongs not on men, but to God, and on which He has the claim. The child does not belong to the Stat to God. The blessing pronounced by Christ young children as subjects of His kingdom (M 18:2-5; Mark 10:15; Luke 11:47) continued recognized in the early Church. Parents were manded to bring their little children to God in Baptism that He might receive them as His chi into His covenant and kingdom of grace. It means of infant Baptism that Christianity has served the recognition of the moral personal children who are made heirs of life eternal an on the same level as we adults are. To preserve in this baptismal grace and to develop in the life of God's Spirit, the child must receive e tion. Hence the apostolic injunction, "Fathe not provoke your children unto anger, but them up in the fear and admonition of the L Eph. 6; 4. This implied a sacred obligation to erly train the child, and on the part of the certain rights as against the parents. The Ch father enjoined obedience, but his power ov offspring was limited by the consideration tha alike belonged to God. This teaching and pr were in direct contrast with the Roman law, recognized the absolute power of the father pose of his child; even to sell it into slavery deprive it of life.

The Treatment of Slaves and Servants

Christianity changed society. The treatment of es by their masters, and the relation of Chris- slaves to their masters, underwent an immed- change. As members of the Church there was no erence between them. They came to the same se of God, acknowledged one Lord, prayed and g together, ate of the same bread, and drank n the same cup. The Church, it is true, would receive a slave without a certificate of good duct from his Christian master, but when this con- on was complied with, he became a full-fledged mber without any limitations. The Church train- the slaves and servants to be obedient, diligent faithful that their lives would adorn their re- ous profession and their heathen masters would constrained to think, if that is what the Christian gion does for slaves, there must be something to The Church deemed it a praiseworthy act for a ster to emancipate a slave and considered it a rk of Christian love. So we read in Philemon. All Christians regarded themselves as members of a common household and in church relations and in Christian burial there was absolute equality of right and privilege. The Christians buried their dead, never burned them. It is plain that this practice was influenced by their faith in the resurrection, as well as by the fact that they shared the common belief that man could have no separate spiritual existence independent of corporeal substance. In First Corinthians 15 Paul gave us his inspired treatise on the resurrection of the body.

Only a religion of divine origin and sanction can explain the facts of the early Christian history and influence of the apostolic Church upon heathenism and legalistic Judaism. Christ lived in the Church and the members radiated in their lives and corporate capacity the strength, the beauty, the glory and compassion of the indwelling Christ. A new society was born which became the salt of the earth and the light of the world.

Altar or Pulpit: Which?

The early Christians did not have any special ise for worshipping the Lord. There was no urch building as we know it until after the first itury. The first Christians assembled in the Up- Room, the temple, the synagogue, private uses and schools. This is manifest from the ac- nts given in the Acts of the Apostles, Paul's let- s and other writings. So far as can be known, to close of the second century no stately or char- eristic buildings for the Christian worship had en erected and set apart for the new religious vices. The first church building was erected in reign of Alexander Severus (222 - 235). After edict of Constantine (313) Christians began to ld churches everywhere.

The worship of the apostolic Church was ple and without liturgical character. Christ had t left an order of worship, but only a form of ayer, "Our Father," which was to remain a model the Church in all ages. In the beginning of the ristian era, when most converts were Jewish, the luence of the temple and the synagogue service s powerful and lasting. The converts loved to ar the Law read and to listen to the impressive erances of the Prophets and of the Psalms and e explanation of them by the apostles. They be- ved that Christ was the Messiah, the Savior of e world, and the fulfillment of the Law and the ophets. The Christians accepted the doxology, e Psalmody of the Old Testament and incorpor- ed them into the new worship. When the Gentile nverts increased and many Gentile Christian urches were organized, the services in the con- gregations developed more, and by and by the gospels and letters of the apostles came to be regarded as of equal and even superior importance to the Old Testament and were added to the lessons. The Psalms were read responsively. Associated with the prayers is found "singing and making melody to the Lord with all your heart." Eph. 5:17. No records of Hebrew music and Christian hymns of the apostolic Church have been preserved and the question relative to them is so far not answered by archaeology.

With the public worship the administration of the sacraments was connected. The converts were baptized and received into the Church upon their public confession of faith in Christ at the conclusion of the service. When Peter preached to Gentiles in the house of Cornelius, the Holy Spirit fell on all who heard the word, then the apostle commanded them to be baptized in the name of Jesus Christ. Acts 10: 44-48. That was the Gentiles' Pentecost. The Lord's Supper was celebrated by the first disciples daily in private houses in connection with the agape, or lovefeast. Acts 2:46, and I Cor. 11:20. It was accompanied by prayer and singing of hymns, the offering of thanks and prayer.

I find it disappointing that the apostolic fathers give us very few hints relative to the nature and order of public worship. "The archaic document," "The Teaching of the Twelve," if it can be firmly placed near the end of the first or at the beginning of the second century, becomes valuable as giving statements relative to the manner of celebrating the sacrament of baptism and the Lord's Supper as

well as the character of the assemblies upon the Lord's day. We are impressed by the simplicity of the service, and by its almost absolute lack of ritualistic forms. The command to meet together is coupled with a description of the spirit which should be cherished by the participants, being largely a repetition of the injunction of Christ Matt. 5:23-24. Frequent assembly is earnestly enjoined—" But ye shall come together often, and seek the things which befit your souls; for the whole time of your faith thus far will not profit you, if you do not become perfect in the last time." Bennett, Christian Archaeology. We find a somewhat formal and complete description of Christian public worship by Justin Martyr, who lived in the middle of the second century. He says: "On the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits; then, when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray. When our prayers are ended, bread and wine are brought, and the president in like manner offers prayers and thanksgivings, and the people assent, saying, Amen. And there is distribution to each, and a participation in that over which thanks have been given, and to those who are absent a portion is sent by the deacons." (Bennett). We find that the order of the service is like that in apostolic times, with the exception of singing, which is not mentioned. From this account we infer that there existed a regular and recognized order of worship, and to proper officers, president, lector, and deacons, specific duties were now assigned. The service is still characterized by earnestness and simplicity, no intimation of liturgy appearing, except possibly in the response of the people.

Toward the close of the third century the public services assumed a more fixed and ceremonial character. The sharp distinction between laity and clergy brought corresponding changes in the conduct of worship. The ministering priest appears more prominently in the service. The Lord's Supper became the central act of public worship and the altar the central point in the house of assembly. The bishop is the offerer in the eucharist "who offers the sacrifice to God." We notice for the first time that the Lord's Supper is considered a sacrifice. Here we have the germ of the Catholic Mass. The Scripture lessons were read from a lectern, the congregation had a responsive service or liturgy.

When the Church became a state Church under the reign of Constantine, and when it was no longer dangerous to be a Christian, but an asset, the masses moved into the Church. With the masses worldliness came also into the Church. Amid cooling enthusiasm, the pious Christians began to seek shelter. This impulse to retire from the world gave rise to asceticism and monasticism. Priestly ministries and ritual performances and gradation of clergy were appealing to the Christian multitudes than the phetic preaching and living thought. The pr type of worship, ecclesiastical institutions, ri symbolism, altar, candles, paraments, etc. more emphasized than real gospel preaching Old Testament type of priest, high priest, was stated in a different form. The sacrament o altar, called mass, was made the center of wo around which all minor parts revolve. Here effective invocation and the consecrating wor the priest, bread and wine are transformed int body and the blood of Christ. The very act o atonement is again and again accomplished, a virtue imparted to the worshipper by the offici priest. A miracle is performed on the altar b priest, Jesus is present on the altar. The worsh is only a spectator of what is going on at the And upon this supposed Deed of God is founde experience of worship and communion. Th priestly religion in its most definite and ambi form. This struggle between the prophetic an priestly spirit (altar and pulpit) led to the tri of the former, which reached its climax in the clerical establishment of the Middle Ages. Ex ed in the light of the New Testament we f foreign and contrary to the teaching of Chris the apostles.

The Reformation of the sixteenth century an intelligent rejection of this type of Christi in favor of that found in the New Testame opposed the priestly type of Church, and every that savors of ecclesiasticism, ritualism, sacer ministries, gradation of clergy, and everything subordinates the Gospel of the atonement. L had to make the choice between altar and p and he chose the latter, and rightly so. He pu crucified Christ in the center of the religious ice. The cross, this great Deed of God, is c and this message carries with it the great tru an open Bible, a divine Lord, an atoning S salvation by grace through faith in Christ, a life by the indwelling of the Holy Spirit, and works wrought in the name of Jesus. Luther m the Eucharist from the center of worship and p its place "The Bible, the Word of God." Holy munion, observed quarterly or monthly, is str emphasized by the Lutheran Church, is a su mentary service, either before or after the worship service.

In our Lutheran Church the service is simple. In the chancel stands the altar on wh a cross, or a crucifix and two candles, lighted Sunday, or at the communion service, and pe vases of flowers. The minister is robed, but in of richly colored vestments he wears a black relieved only by white bands or collar. churches have a high altar, frequently a figu the Savior (Thorwaldsen's) in life size looks upon the congregation from above the altar

tern and the pulpit are on either side of the altar, d the altar is open to the congregation. The kin- p to the historic order of worship is apparent, but e gorgeousness of the Middle Ages is gone.

In the last three decades I have noticed a trend ward the altar and high-church. We have shorter mons, but a longer liturgy. The ministers wear rgeous robes, white surplices and colored stolae cording to the church year. Some congregations ve robed altar boys, who bow when they ap- oach the altar to light the candles and bow again hen leaving the altar. The choirs are instructed turn their faces to the altar when singing their thems. Some churches want more than two ndles on their altar and therefore they place can- labra on either side of it. Others install kneeling nches for the worshippers to kneel on when pray- s are offered. Even the eternal light is burning in me Lutheran churches. What next? One ponders d wonders and is perplexed by the ornate vest- nts of the clergy, and bowing before and looking ward the altar. Do some Lutherans believe that rist is present on the altar? Upon what act or rd does this belief rest? The answer of the Cath- c Church is the mass. Why depart from the Sav- 's promise, "Where two or three are gathered in y name, there am I in the midst of them?" The rd is present in the congregation, in His temple, ming into the hearts and souls of the worshippers. hy imitate Catholicism or high-churchism of the nglicans? Why go back to the Old Testament iesthood? The New Testament has no priests but e universal priesthood of all believers. The Apostle ter said to all Christians?" You are a royal priest- od." I Pet. 2:9. When we ask the proponents and vers of ceremonies and symbolism; what is the rpose of it? Their answer is, "We want to make e public worship service more impressive and fective." They want something for the eyes. They llow the trend of the times. A generation is grow- g up accustomed to symbols, forms, rituals, regalia and it likes it. There is a silent, steady trend in merican social life toward ceremonialism and sym- lism in churches, fraternal orders, academic cir- s, colleges, universities, processionals and reces- nals. Reformed churches that fifty years ago de- ised all liturgical service, clerical robes and al- rs, have today robed pastors, robed choirs and or- nists and choir directors, the cross and candles a table. If forms, the simplest or the most elabor- e, become a substitute for the deep feelings of e worship, instead of their expression and an in- iration, beauty and truth will fail in their mis- n. Mere ceremonies and forms cannot help us or sinners to find God and worship Him in spirit d in truth.

The supreme function of the Church is worship. orship is the accomplishment of something real, e effectual union of man with God on terms which od has provided and not man. God comes to us in Christ who died for us that we might have forgiveness of sins and assurance of life eternal. It is this Deed of God through which the soul is exercised in wonder, love and praise. It is for such assurance that man longs and strives; it is the goal of his hopes to which every act of faith points. It inspires man's inquiry, invites his trust, and gives assurance that he is actually in Communion with God. Unless this be true, worship is an illusion. It was Luther who restored the congregational worship as distinct from spiritual spectatorship. He closed the chasm between the officiant and the congregation by restoring the universal priesthood which puts all, pastor and congregation on an ecclesiastical level. Together they approach the throne of grace. Together they confess their sins and their faith in the Triune God. Luther felt that worshiper must think as well as feel and act; that he must receive truth as well as give praise and thanksgiving; he must grow in knowledge of our Lord Jesus Christ as well as in grace; he must be intelligent and thoughtful. Good Gospel preaching, good singing of gospel hymns and fervent prayer make the public worship impressive, attractive and God pleasing.

No one can read the New Testament without realizing that this kind of worship is in perfect harmony with the teaching of Jesus and the practice of His apostles and the early Christians. The apostles and their immediate successors were preachers, not priests. They were messengers and heralds of a message of transforming power. There was the continuous ministry of the Holy Spirit, an apostolic succession in doctrine and fellowship. The Reformation was the reaffirmation of this truth.

The basic work of the Church is the proclamation of the Gospel based on the Great Commission, "Go and teach, go and preach, feed my lambs, feed my sheep." This is the evangelical task and by this tradition Protestantism will stand or fall. The pulpit is the Tower of Protestantism. The preaching of the redemptive Gospel is the best protection of the Church from the two most formidable dangers at present facing us: The indifference of the thoughtful people to the Church and the confused conception of the function of the Church in society. The widespread evidence in society of the breakdown of moral and spiritual tradition, the hectic character of amusments, the dominance of sex interest in pleasures, the collapse of the home life, the crass unregulated selfishness and individualism, the impressionism that calls evil good and good evil — indicate the downward tendency of our age, the riotous triumph of the animal over the spirit of man. The Church has been entrusted with the Gospel of power which transformed Corinthians, Romans, Anglicans, Teutons, etc., into saints of God, that turned the course of the Middle Ages from corruption into life and spiritual vigor, brought forth our modern free institutions and established our religious traditions, can again transform the life of peoples into

communities of worshipers, children of light and of the resurrection.

A concluding word. The Church is challenged in these hectic days. The preaching of the Gospel must be prophetic, introspective and convincing. When conviction leaves the pulpit, intelligence goes out of the pew. Altar or Pulpit: which shall it be? We turn to the altar when the servant of God le us in prayer, and when we come to the Lord's ta (even the two sacraments are ineffective with the Word) — but we look to the pulpit for the ing Word, the eternal Gospel which saves, justi and sanctifies sinners.

HOLD FAST

George F. Dell

God is the greatest artist. His design
Of stars and suns in boundless spacelessness,
With all that they contain of life and light,
Is the sole reason why created men
Nurture the arts within their little brains.
What man can crumple mountains in his hands,
Paint amethyst and opal through the skies,
With final truth into the endless scroll
That rolls throughout the ages of the earth?
What man scores music of the mountain winds,
Or chisels cliff and leaping cataract?
All that man does is imitate; no man
Originates a law of mass or mind—
There is no art beyond the Absolute
And all the artist does is realize
A part of the vast statement of the earth.

We live in beauty, as within a sea,
Depthless, and limitless from shore to shore;
For all that is, is beauty that has been,
Or beauty that is now, or is to be.
Life radiates through every living thing,
And all that is, is living. There can be
No absolute negation in the whole.
Man and the creatures, grasses underfoot,
Crystalline snow, and crystals of the rock,
Forests, and swirling seas, and outer stars
All speak alike the universal tongue,
And show the mathematics of the Mind
That formed man sensitive to beauty's truth.

We cannot flee from beauty, nor can we
Be unperceptive of its constancy:
There is no bound of being, age of man,
Place, time, or season that is not informed
With spirit; every contour, rondure, color,
Mass, line, and texture is a revelation—
This day is one of God's gray moods of rain,
That is an ecstasy of shimmered sun;
Black winter wears her shawls of lacy frost,
Spring the white gowns of all the apple trees;
Summer tears rainbows into flower shapes,
Russet and gold adorn the harvest earth.
Yet all of these are fugitive, as are
Dreams that are lost on waking. We but know
The shadows of a holiness that fills
Our life's whole being from our birth to birth.
And in our days of faith we realize
This revelation was designed for us
As we for it, mote, mass, and mind all meant
To mirror each the other, so that seal
Of final truth is stamped on every symbol:
Fern, frost, and fire, faces, fellows, friends,
Each sheds a partial light within the gloom.

In each of us the image of the Maker,
Though not the same in each. As there might b
A thousand shades of blue—and all be blue,
A million sunsets, yet not two the same,
So are our minds dyed with celestial thought,
Aglow with spirit in a million lights,
And it were vain for us to say that each
Is constant in perception of the truth.
Some there must be, the sensitives, the pure
In thought and deed, the saints, the mystic mi
Poets of every art, intuiters
Of ultimates, all mothers, all true lovers
Whose love is lost in light—and all these find
The moments of their knowing, agonies
For which there is no seemly utterance;
Yet each must strive to state the truth he sees,
The beauty that comes quivering through mind
With shock of ecstasy, and in his zeal,
Knowing how fugitive the visioned truth,
He reaches out for pencil, palette, keys,
Throws words together in a trance of tense,
Slurs sounds, smears rainbow colors, hammers st
Or only builds a garden, or removes
Some long defilement from a bound of space;
And, failing to make plain finalities,
Each nonetheless succeeds in some poor way
Through art to grasp a portion of the truth.

So, in some good sense, faith and art are one,
And truth relies on the intuiter
Who strives to hold the blinding light he sees
Within the reedy prison of his craft.
No art without great faith, no age of art
When men look down, not up, look in, not out,
Grasp things, not dreams, build hates, not l
and crawl

Fear-ridden through their lives, as if their dooms
Were giant burdens on their backs. No art
In ages without justice, without mercy,
No art on altars black with foul negations:
No art on altars to the God of Hate,
No art on altars to the God of Lust,
No art on altars to the God of Greed,
No art on altars to the God of Pride,
But only empty mockeries of art
From the black-blind, who fancy they are seers;
From the weak-limbed, who fancy they are strong;
From hollow souls, who fancy they are filled,
From hopeless hearts, who fancy they have faith.
There is a holiness in all believing;
There is a holiness in all perceiving;
There is a holiness in all creating;
A holiness in only contemplating;
There is a holiness in all true giving;
And only in true building is true living.
We in our age have seen the end of art,
Have heard the hollow mockeries of those
Who would deny the crafts of the Creator
By quackeries both sad and bellicose.
Our poets sing no more, but utter sighs
To mourn the stars fallen from out their skies.
Our painters now are butchers, nothing less,
And surgically they make a butcher's mess.
Musicians whimper in a-tonal spasms,
And write their symphonies in witches' chasms.
Men have become mechanic in their moods,
Robots of sealing wax and plaster Paris,
Dangling on wires that the Devil jangles
(The cords that held them tight to God in tangles).
Over their eyes the cataracts grow double,
While all they say they wait for is the chance
To drop their bombs and blow the world to rubble.
Murder is now fine art, greed is a merit,
Hate is the world's new creed, and all may share it.
But for these gauds the full price must be paid,
A life-long fear of men, and God betrayed.

This spring again glory will come to earth:
The redbird once again will whip his lash
Through river thickets which the dogwoods slash;
The daffodils will once again glow yellow
In perfumed dusks when all the earth is mellow;
The miracles of life will be renewed
In every thoroughfare and solitude;
And all the stars will shelter golden light
Over the apple orchards pink and white.
Yet who among us will have eyes to see?
Who shall be witnesses when God revives
The glory of the earth, yea, who shall see
The truth behind the vision? Who shall dare
To stand before the flowing altar stair
And show his faith building for the ages?
If we fail, there shall be no second race
(At least not in our knowledge shall there be)
Who shall return the Heavenly Author praise
In lives and arts of lasting verity.

If we be not intuiters of truth,
As were those others of a better age,
Our minds shall warp to cherish the uncouth,
And we shall forfeit all our heritage.

There is but one word, then, that dares be said,
One counsel to be uttered in the vast
Confusion of a world already dead:
This night shall pass; day shall return at last;
To those best things you once believed—Hold Fast.

The Holy Name

George Drach

What is the name of God which we are to regard and utter with the sincerest reverence? Of what name of God was Jesus Christ thinking when He taught His disciples to pray: Hallowed be Thy Name?

In the Old Testament the root syllable El is the Hebrew word used for God in general. It appears in the very first verse of the Bible as Elohim, a plural, which designates God as the Creator of the heavens and the earth. This plural has been variously interpreted. The most acceptable and logical explanation is that the plural form indicates neither a primal polytheistic conception of many gods as in paganism, nor an early intimation of the divine Trinity of the New Testament revelation; but that it expresses the unlimited greatness of the power of the Deity who manifested Himself first of all in His creative and universally sustaining agency in the divine guidance and government of the universe. The singular form Eloha occurs only in Hebrew poetry. Another combination form which appears later in human history is El Shaddai, the Almighty God, known to the Patriarchs before the name Jehovah was revealed to Moses at the burning bush.

The root syllable El appears in the names of gods of non-Hebrew nations, as for instance in Baal (Bel), the chief god of the Phoenicians and Canaanites, and in the names of Babylonian kings such as Belshazzar (Prince of Bel.) In the Hebrew Scriptures this root syllable frequently occurs as a prefix or a suffix in the names of men and women of

outstanding influence or of significant exploits, such as Elisha (God his salvation), Samuel (God has heard), Daniel (judgment of God), Elizabeth (oath of God), also in the names of places, such as El Bethel (God of Bethel) and Ariel (a name for Jerusalem signifying "lion of God"), also in the names of angels, such as Michael (God like) and Gabriel (man of God), and in many names of persons and places.

In like manner Jah, an abbreviation of Jehovah, used in poetry, appears as a prefix or suffix in Hebrew names such as Adonijah (the Lord is Jehovah), and Ahijah (Jehovah's friend), and in the expression Hallelujah (praise ye Jehovah).

While El and its derivatives simply designate the Supreme Being, like the Latin deus and the Sanscrit devi, Jehovah was the first specific and definite name of God, revealed to man by Himself, when He said to Moses; "I am who I am", (Exodus 3, 14). This name is written in Hebrew consonants thus: Y H W H. By revealing this name to the Israelites Jehovah became their god in particular, who made a covenant with them and became their lawgiver and supreme ruler, to whom all honor and worship is due. The Israelites were commanded to worship and serve no other gods beside Him. He was to the Old what Jesus Christ is to the New Testament.

The true pronunciation of the Hebrew consonants is a mystery, due to the common custom of not pronouncing this name. This custom arose from an erroneous rendering of Leviticus 24, 16, from which it was inferred that the mere utterance of this name constituted a capital offense. The reader of the Old Testament, when he came to the Hebrew consonants would apply the vowel points of another designation for God, either Adonai, which means Lord or my Lord, or in certain connections the ancient designation Elohim. The High Priest in the temple, however, was permitted to use the correct pronunciation of the holy name. Thus the Old Testament name of God was hallowed by avoiding its general use, surely an extreme position to take, which the translators of the Revised Standard Version have adopted by eliminating the name Jehovah from the Old Testament and consistently using only the title Lord (Adonai), which merely suggests the Supreme Being as the one who is to be accorded allegiance and obedience.

It is significant that the Old Testament use "The Lord" as a designation for God, was carri over into the New Testament, so that the writers the Christian Scriptures and subsequently of Chr tian creeds, hymns and prayers, applied it to ea person of the Holy Trinity, and especially to t incarnate Son of God, Jesus Christ. It is estimat that this designation is used in about three hundr texts in the Bible. Jesus used it of himself, as f instance when He said: "You call me Teacher a Lord, and you are right, for so I am," and agai "Not everyone who says to me: Lord, Lord." In sense, therefore, Lord may be classed as a ho name, which should never be uttered irreverent in casual or careless exclamations, as "O Lord!"

What was a commandment from God in t Old Testament. "You shall not take the name of J hovah, your God, in vain", became in the Ne Testament on the lips of Jesus Christ a prayer God: "Hallowed be Thy Name". Not that the co mandment as such was abrogated but that the ho name was lifted in a new revelation from Jehov to "Our Father Who art in heaven." If offered sincerity the prayer will inevitably lead to the f fillment of the commandment. Moreover the petiti as well as the commandment means that any oth name of God is that of a false god. Those who nam worship and serve any false god, therefore, must won for the worship and service of the true Go our Heavenly Father; and thus the first petition the Lord's Prayer is grooved into the great missio ary commission of the Saviour of the world.

God is our Father in heaven only through Jes Christ, His incarnate Son, the Redeemer of men, a we can rightly pray the prayer He taught His d ciples only as we believe Jesus Christ to be as t Nicene Creed puts it: "The only begotten Son God, begotten of His Father before all worlds, G of God, Light of Light, Very God of Very God Thus there really are two holy names for the Chr tian: The Heavenly Father and Jesus Christ. Bo are to be sincerely hallowed, and neither is to uttered irreverently and thoughtlessly, as some in cursing, swearing and careless exclamations, b they are to be employed in prayer, praise a thanksgiving to God, and in all religious convers tion and instruction.

CORRESPONDENCE

Sir:

The problems of church union dealt with by you in a not too recent editorial (Oct. 1952) should not have been titled, "Missouri's Dilemma," but rather, "The Case of the Forgotten Commandment."

There are several matters—which **you** brought up in your editorial—matters which are causing me a great deal of bother and discomfort, even at this late date. Since I was formerly a member of the Lutheran Church—Missouri Synod, trained in her schools, now laboring in the Norwegian Synod among young people of the Synodical Conference, I feel that a setting straight of a few facts in behalf of my brethren may serve a good purpose.

Perhaps the thing that strikes me strangest about your editorial is its use of loaded words and definitions. A man in your position generally takes the time to be fair and honest in characterizing and representing organizations and movements. That's your business, to get at the truth and to present it.

You describe the Missouri Synod as being "torn between a progressive movement and a reactionary association." In case you did not know it, you are here using loaded words. Most people associate something good with the word "progressive" and something bad with the word "reactionary." You further explain inaccurately that this "reactionary" group, this "anchor is represented by a small element in the Synod which seems to be of the opinion that any move by Missouri in any direction is a mistake."

Perhaps you have never thought through adequately just what this anchoring element in the Synodical Conference has in mind. This "small" (Note the loaded word!) element wishes to continue its work with Scripture alone as the guide and compass. If God, whom they wish to have in control of the "powerful ship," decides to go left instead of right, south instead of west, they are willing to go with Him.

If a parent tells a child, "Please do not go outdoors today," the child will be disobeying both parent and God by going outdoors. In itself the act is not scandalous, but disobedience is involved. Eating of the forbidden fruit was disobedience for Adam and Eve. Think of the horrible consequences! When our God tells us not to have fellowship with those who stray from His Word, the course of action is clear for the child of God. Even though we may think it wiser to do something else, God has spoken. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55, 8, 9.) God's ways are best, even when I may not think so. God is wiser than I am, even when His wisdom contradicts mine.

God never commanded His people to stand still in activity; this activity, however, must be charted by His Word. In other words, by Biblical definition, "progressive" should be applied to those who wish to continue their activity according to God's will, even if His will tells them to do something which may decimate the ranks. Such an activity is "progressive," even when numbers or power may be decreased or when certain affiliations may have to be foregone or even severed. "Small" does not imply "wrong," nor should "reactionary" be applied to those who disagree with you just because they disagree with you, nor should a union movement be termed a "surging forward" and "progressive" unless Biblical prerequisites are met in full.

Your reaction is quite analagous to the reaction of a small child whose mother yanks a can labeled "poison" from him unceremoniously and tells him, "You must not eat that!" The child grumbles, "You don't want me to eat anything." Similarly you lament the "small element . . . which seems to be of the opinion that any move by Missouri in any direction is a mistake." Not so, Dr. Dell. I can vouch for my brethren that any move taken with Scriptural approval will be enthusiastically supported and worked for by the "small element," if it actually can be said that it is small. If you feel that "Greatness Alone" is more important than "Scripture Alone," you will not agree with what I have said. Please allow me to add that whoever strives to follow "Scripture Alone" will find no time to stand still.

It distresses me greatly that you dismissed the Norwegian Synod's criticisms so airily by saying: "It would be nice, of course, if everyone liked us; but we are not going to permit the Norwegian Synod to set itself up as the keeper of our conscience." Certainly, we agree with this principle, "He that judgeth me is the Lord." When a little group says that the Lord in His Word does not want certain things to happen and points the finger at you saying, "But this is what you are doing.", then only two courses are opened to you. One is to show this "little" group that your action does not overthrow Scripture; the other is to set your house in order, if there is unscriptural, disorderly conduct.

"Rebuke a wise man and he will love thee." (Pr. 9, 8.) That is good Scripture and good sense. If the little Norwegian group is trying to thwart Scripture and overrule it in the present situation, the Lord would appreciate it, if you would act as a "keeper of conscience." In fact, the Lord requires of us all that we listen attentatively and soberly to reproof. "He is in the way of life that keepeth instruction: but he that refuseth reproof erreth." (Pr. 10, 17). On the basis of Scripture we must also rebuke when rebuke is necessary. "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." (Tit. 2, 15). This idea of rebuking did not originate with the little Norwegian Synod any more than the idea of refusing and scorning rebuke originated with the Lutheran Outlook.

And, Dr. Dell, this is not a question of the Norwegian Synod liking or disliking you or your group. I can imagine that it would be a pleasant undertaking to clink coffee cups together and talk affably about many things with you. But if God should tell me in His Word that you are wrong somewhere along the line, then I must not be silent when a matter of impending fellowship is involved. "Thou shalt have no other gods before me." I take that as fundamentally the most serious charge my loving God has given me. I ask of you this, that you understand the seriousness of purpose underlying the criticisms of the Norwegian Synod. Greatness, affability, nothing comes before God. Do not take it amiss that we charge you with the same responsibility toward God which we have.

Finally, referring to the Wisconsin and Norwegian Synods as "irate associates" and "reactionary friends" of the Missouri Synod hardly covers the situation. "Irate" and "reactionary" are loaded with vague recollections of Vishinskyism and other ill-tasting isms. To be fair, we ask that you load these words yourself, before you start firing. State your case, do not merely refer to it as closed, decided and judged—in your favor. Show that Wisconsin's position on the Boy Scout movement is untenable; do not merely refer to it as such. Show that the little Norwegian Synod's charge that the

American Lutheran Church "has demonstrated that it is a persistently erring church body" is unfounded; do not merely refer to it as such.

I, for one, have been saturatedly sick for years of the common practice of some commentators and writers to describe people and organizations—without offering any proof—by using characterizing and defining terms loaded elsewhere. Our sincere hope and prayer is that you do not become one of the leading characters in the not so amusing real life story of "The Case of the Forgotten Commandment"—"Thou shalt not bear false witness against thy neighbor."

Sincerely yours,
Alfred Fremder, Mankato, Minn.

THE VIRGIN BIRTH

Sir:

I, too, believe that Jesus was born of a virgin . . . though not of "La Virgin de Guadalupe" nor "La Virgin de los Remedios" of Mexican superstition.

I believe that Jesus was born of a virgin, or "a young woman," or a "maiden." The translation chosen does not alter the fact one whit. (The Jewish Bible translates Isa. 7:14: "a young woman" . . . they should know Hebrew!)

I believe that Jesus was born of a virgin because the prophets "driven by the Holy Spirit" said He would be.

I believe that Jesus was born of a virgin because the evangelists, driven by the Spirit, so interpreted the prophecies, and so stated the case when it occurred.

I believe that Jesus was born of a virgin because of His personality, His character, His life, His teaching, His ministry of mercy, His stamp of approval on the sacred scriptures.

My faith looks up to Jesus born of a virgin because His Person, Word, and Work validates that doctrine.

And . . . I still believe that Jesus was born of a virgin . . . even though the Gospel records never quote Him as having spoken about it!

I still believe that Jesus was born of a virgin . . . although Historical Churchianity has viciously distorted scriptural statements of fact, and has sometimes drawn fanciful and fantastic deductions from the facts.

I still believe that Jesus was born of a virgin . . . although the Church of Rome has made its own interpretation of the fact the cardinal dogma of its so-called Christianity. (MARY'S immaculate conception).

I still believe that Jesus was born of a virgin . . . although none of the writers of accepted canonical scriptures (after the Evangelists) make mention of it. (N. B. The Apostles Creed is not credited canonical Scripture.) (The Apocryphal "gospels" are tragically untrustworthy.)

Therefore . . . I believe that well-intentioned Christian writers of today do Christian Faith and simple believers a dangerous disservice by arguing for each his pet translation of "almah" or"parthenos." . . . "God save the mark!"

Pastor Eric J. Heurlin (Aug. ret.), Escalon, California

P. S. The virgin birth alone does not validate Jesus; JESUS VALIDATES the virgin birth.

Sir:

The article in the January issue of the Lutheran Outlook, "The Healing Miracles of Jesus," is the best that I have ever read on that subject. I should like to see that article appear in pamphlet form. A large edition should be printed so that it can be scattered broadcast. Many of our people are greatly confused on the subject of healing.

Wm. N. Emch, Brookville, Ohio.

Sir:

From the very start I have been a subscriber to the Lutheran Outlook, but not because I have been satisfied with it. In fact, I have at times been very much dissatisfied. But I have continued to subscribe out of loyalty to The American Lutheran Conference. I have tried to get others to subscribe, but without much success. Time and again I have thought of writing you. After receiving the February '53 issue I decided to do so.

I am sorry to find in the Outlook editorials like "Male Censors." It would appear that you pride yourself on being "a biased and prejudiced person." Perhaps "prejudice" does not mean to you what Webster's Dictionary says it does. If it does, I do not see how you can make such an assertion so nonchalantly. Did you never find anti-Semitism, for instance, in the Lutheran Church? If there is some of it among us, should we not be thankful for anything that will help us to get rid of it? Does one have to sell his convictions because he attempts to understand and be fair to adherents of other confessions or religions?

Why cynicisms like your comment on the eighty-five clergymen who have signed a petition to have the sentence of the Rosenbergs commuted? It is your privilege to disagree with them. But you have no right to pass judgment on their motives. A Lutheran editor should not forget Luther's explanation of the Eighth Commandment.

W. N. Emch's article on "The Virgin Birth" strikes me as pretty weak, in spite of the study he no doubt has devoted to the subject. However, I will not enter into that.

But what about J. W. Schillinger's "That New Bible"? That article certainly gives the impression of being born of prejudice. It is the kind of article one might expect from the Carl McIntire camp. To declare that **almah** in Isaiah 7:14 must mean **virgin** because Matthew in putting into Greek uses the word **parthenos,** which "means virgin and nothing else," seems strange reasoning. And what is there to get so excited about? Certainly, our belief in the virgin birth does not rest upon Isaiah 7:14.

The Schillinger article refers to Lenski's Commentaries as if anything Lenski says must be well nigh inerrant. Since Lenski (so the argument seems to run) is of the opinion that the AV reading of Acts 20:28 "is the only honest rendering of the Greek text," it must be so. By implication it would seem that the RSV scholars must be ignorant, and worse than that, dishonest. But is it not preposterous to say that the RSV's rendering, "**obtained** with his own blood," instead of the AV's "**purchased,**" is a "bold denial of the Deity of Christ"? And how can the author say in regard to the RSV's rendering of Romans 9:5, that "surely here we have a modernist denial of the Deity of Christ," all the while the translators in a footnote give the alternative reading," "Christ, who is God over all, blessed for ever"?

And why the to-do about the quotation marks after John 3:15, when the writer admits that there are no quotations marks in the original? I wonder if there are not many conservative and orthodox interpreters who agree with the RSV in regard to these quotation marks. John 3:16 is no less precious as the inspired reflection of the evangelist, than if the words had been uttered by the Master Himself in the conversation with Nicodemus.

Much more could be said. But let this suffice.

You have from time to time quoted letters expressing approval of the Outlook. I have been tempted to wonder if the persons quoted, as well as a large number of your contributors, are not more interested in a reactionary, hair-splitting scholasticism than a dynamic Lutheranism able to cope with the needs of our generation. Is it not possible to eliminate

rticles of this kind, and to secure more articles from open-minded, forward-looking leaders and scholars,—men with a eal vision of the contribution Lutheranism could, and ought o, make toward world Christianity?

I am not writing this for publication, but because I feel I nust unburden myself, and in the hope that The Lutheran Outlook may yet become a journal for which we do not feel we have to apologize, and much nearer to what our Church needs today.

Name Withheld.

Sir:

The report on planned parenthood of the Commission on Social Relations of the American Lutheran Conference published in the January issue is excellent. The OUTLOOK rendered a valuable service in making this helpful report generally available.

The position of the Commission on Social Relations is medically and spiritually sound and should be invaluable to pastors and Christian physicians in their pre- and post-marital counseling. The congregation of which I am a member has distributed copies of this report to recently married couples.

Sincerely,
Ruth M. Qualben, M.D.,
Weehawken, N. J.

Sir:

May I express appreciation of the article, "That New Bible," by J. W. Schillinger as well as of the good content of the Outlook?

A number of the leaders have put on their bathing trunks and taken a dive in the big swimming pool (The National Council of Churches) and apparently are enjoying themselves splashing around with their new-found friends. We pray for them, that no sharks may be lurking in that water seeking whom they might devour.

In examining the various renderings of the Greek word, "parthenos", (virgin) in the R.S.V. New Testament I was startled at the result. Why it should be kicked around that way like a football, is difficult to understand. Here is the line-up. In Matt. 1:23 quoting Is. 7:14 and Luke 1:27 it is "virgin." In Matt. 25 we shall have to revise our language and speak of the ten "maidens." In Acts 21:9 it is, "unmarried daughters,"; 2 Cor. 11:2 has "bride"; In Rev. 14:4 it is changed to an adjective, "chaste". 1 Cor. 7 has the following: "unmarried," v.25, "girl," v.28, 34 "betrothed" v.37, 38. There you have it, eight different renderings of one and the same word, "parthenos." It does not substantiate the much vaunted claim to accuracy by the promoters of the new translation.

The new Bible should stand close scrutiny, before it is recommended for use in the churches. "Test everything (which should include new translations of the Bible); hold fast what is good." 1 Thess. 5:21 (R.S.V.)

O. W. Berquist,
Axtell, Nebr.

PLANNED PARENTHOOD

Sir:

You surely "dished up" some unsavory "food" in the recent December and January issues of your publication, when you published the so-called reports of the Committee on Morals, etc.

In the mind of most people that chanced to read it, some really indecent language was used, never before read by most people in either the secular or religious press.

Statements such as human insemination, etc., were beyond belief and beyond the imagination of common folks. It makes a person wonder if you as editors and publishers are required to print anything that might be sent you. If you did it from personal choice, you did not show very good taste . . .

It is deplorable that this matter (sex behavior, etc.) should at all appear in our church publications, as it will tend to lower the estimation of Lutherans if read by those outside of our denomination. Conscientious Christians should never have anything to do with such questionable matters.

You certainly will not print this, but pass it on to the afore-mentioned Committee, or into the waste basket.

Name not signed.

News of the Churches

Film on Martin Luther Completed

New York—A feature film on Martin Luther has been completed in West Germany by Louis de Rochemont Associates, an American company, and is ready for release, officials of the movie production company said here.

Entitled "Martin Luther," the movie depicts the life of the 16th century Protestant Reformation leader from his early days as a monk in an Augustinian monastery to the Diet of Augsburg.

It was financed and sponsored by Lutheran Church Productions Inc., a non-profit corporation formed by six Lutheran bodies in the U. S.

Members of the corporation are the National Lutheran Council, American Lutheran Church, Augustana Lutheran Church, Evangelical Lutheran Church, Lutheran Church-Missouri Synod and United Lutheran Church in America. Dr. Paul C. Empie, executive director of the N.L.C. is chairman.

Producer of the film and co-author of its script is Lothar Wolff who previously was associated with Mr. de Rochemont in the filming of "Lost Boundaries." Mr. de Rochemont was producer of the "March of Time" films and scored his first big success as an independent producer with "The House on 92nd St."

Irving Pichel, well known Hollywood film executive, directed the Luther movie. He previously had directed "Miracle of the Bells," "The Moon Is Down" and "Tomorrow Is Forever."

The choir of the Benedictine Monastery of St. Boniface in Munich, Germany, recorded the sacred music used in the film. Orchestral work was recorded by the Munich Philharmonic Orchestra.

Denies Benedictine Choir Participated in Luther Film

Newark, N. J.—The Rt. Rev. Hugo Lang, O.S.B., Abbot of St. Boniface Abbey in Munich, Germany, has denied that any members of his Benedictine community participated in the production of a film on the life of Martin Luther, according to word received by Father Matthew Hoehn, O. S. B., Prior of St. Mary's Abbey here.

The denial was occasioned by a

statement in a news release issued late in February by Louis de Rochemont Associates Inc., producers of the film. Announcing completion of the movie in West Germany, the producing company said that a choir of the Benedictine Monastery of St. Boniface in Munich had recorded sacred music used in it.

The motion picture was made by the de Rochemont company for Lutheran Church Productions Inc., a non-profit corporation formed by six Lutheran bodies in the U. S. It depicts the life of the 16th century Protestant Reformation leader from his early days as a monk in an Augustinian monastery to the Diet of Augsburg.

Father Hoehn quoted Abbot Lang as stating that the monks of the choir did not make any recordings of the music for the film.. The abbot added, he said, that the laymen's choir of the abbey also did not participate in recording the music and that, if any of the lay choir members did record it, they did so without permission.

In New York, Henry Endress, executive secretary of Lutheran Church Productions, who was on location when the movie was being filmed in West Germany, said that the music used as background for scenes showing Luther's induction into the Augustinian order was recorded by members of the Musica Sacra chorus, a laymen's group affiliated with St. Boniface Monastery.

Lutheran Film Unit Re-elects Empie

New York—Dr. Paul C. Empie, executive director of the National Lutheran Council was re-elected chairman of Lutheran Church Productions, Inc., at the corporation's second annual meeting here.

The corporation was created early in 1951 by the National Lutheran Council and five other Lutheran church bodies to finance the production of Lutheran films for general distribution.

It raised $400,000 for "Martin Luther," a full-length film on the life of the 16th century reformer, which is scheduled to have its world premiere on May 4 in Minneapolis.

The annual meeting was told that work is in progress on dubbing the film in German, and that the German-version premiere also may take place this spring.

Dr. Oswald C. J. Hoffman, director of public relations for the Lutheran Church-Missouri Synod, was re-elected secretary, and Henry Endress, stewardship secretary of the United Lutheran Church in America, was re-named executive secretary.

Lutherans Unify Mission Work in New Guinea

Wau, New Guinea—The first unified and autonomous international missionary organization in Lutheran history came into being with the adoption of a constitution and by-laws for the Lutheran Mission in New Guinea at a conference here.

Officials of four different mission agencies operating in North East New Guinea (an Australian trusteeship) participated in the action.

Headquarters of the new organization will be at Lae. It will merge the work in this area of the American Lutheran Church, the Neuendettelsau Missionary Society of Germany, the United Evangelical Lutheran Church in Australia, and the National Lutheran Council of the U. S. A.

The four bodies, which had been cooperating in the work here since the end of World War II., will continue to support the New Guinea Mission, but the latter will make its own decisions and policies.

Dr. John Kuder, Niagara Falls, N. Y., of the American Lutheran Church and a veteran New Guinea missionary, was elected first president with the Rev. Paul Schulz, also of the A. L.C., as secretary. The Rev. William Flierl, son of the German pastor who founded Lutheran work in New Guinea in 1886, was chosen vice-president.

Nearly 100 missionaries of four nationalities will, with their wives and families, form the staff of the new organization. Not all of these are ordained ministers, many serving as teachers, doctors, nurses, shipmasters, plantation managers, airplane pilots, carpenters and mechanics.

The staff is augmented by 1,700 native New Guinea men and women who are pastors, teachers, evangelists and medical assistants.

It was reported that the Mission's baptized membership increased by 13,091 during the past year to reach a total of 121,437.

The New Guinea work now unified is the outgrowth of missionary activity carried on by two German Lutheran agencies prior to World War I. — the Neuendettelsau Society and the Rhenish Society. After that war, the Australian Church temporarily took over the Neuendettelsau work, while the A. L. C. took permanent charge of the Rhenish field.

During the World War II disruption of the Neuendettelsau work, it was taken care of by the National Lutheran Council's Commission on Younger Churches and Orphaned Missions. The German society resumed partial support of this field in 1950.

(In New York, Dr. Fredrik A. Schiotz, executive secretary of the Commission on Younger Churches described the development as "a significant forward step in the movement toward greater cooperation among Lutherans in the mission fields.")

Court Bars Split In Lutheran Church

Detroit Lakes, Minn.—A rural pastor who accused his denomination of teaching false doctrine and thereby split his congregation into two factions has suffered a legal defeat in his attempt to affiliate the church with a new "splinter" group.

The Rev. Francis Q. Schupmann and a minority of the congregation had sought to take St. John's Lutheran church of Height of Land, near here, out of the Lutheran Church-Missouri Synod and into the Orthodox Lutheran Conference.

But Judge Rol E. Barron of Becker county district court here ruled that these efforts were "wholly invalid and without legal effect."

Further, he upheld the right of the majority faction to fire Mr. Schupmann "because of his persistent attempts to change the synodal affiliation, which attempts caused serious friction in his congregation."

Judge Barron ordered Mr. Schupmann to move out of the congregation's parsonage and enjoined him from "interfering in any manner" with the use of the church property.

He also held that "all members of the congregation are equally entitled to use of the church property."

This means, he explained later, that both factions in the congregation may mann's followers use of the church or til an appeal is taken from his decision the effects of which were stayed for 40 days.

In a temporary order issued last summer, the judge assigned Mr. Schupmann's fololwers use of the church on forenoons of the days of worship and the majority faction, who resisted changing the congregation's affiliation, on afternoons and evenings.

The temporary order was issued after the majority faction members complained that Mr. Schupmann's followers had changed the locks on the church, in effect denying them use of it.

Judge Barron's decision has more than local significance since Mr. Schupmann was one of a small group of clergymen and laymen from several states which withdrew from the Missouri Synod and organized the Orthodox Lutheran Conference at Okabena, Minn., in September, 1951.

They claimed that the Missouri synod in adopting the so-called "Common Confession" was departing from its conservative doctrinal position and espousing "liberalism" in theology.

The "Common Confession" is a statement intended to resolve doctrinal differences that have existed between the Missouri Synod and the American Lutheran Church. Although adopted by both bodies, it is now being expanded to meet some of the objections that have been raised against it by Missouri synod pastors.

Court Warns Warring Factions of Lutheran Congregation

Jackson, Minn.—A district court judge has warned warring factions of a Lutheran congregation that they will be tearing their community to pieces for years to come unless they settle their dispute immediately outside the courts.

Judge Chris Carlson, Blue Earth, Minn., appealed to members of St. John's Lutheran church of Okabena, Minn., near here, to "use your Christianity in trying to get together on a fair and reasonable settlement."

The judge ordered a two-week recess in the Jackson county district court trial of a suit growing out of the dispute in order to give the opposing parties a chance to reach agreement.

"It seems to me a shame that good people like you should be in court fighting," Judge Carlson told the crowded courtroom.

"I might say to you as a matter of personal history that my father was a preacher and I do not like to sit up here and hear a matter like this and see neighbor fighting neighbor and relatives fighting relatives."

The issue of the dispute was whether the congregation should retain its affiliation with the Lutheran Church-Missouri Synod or leave it because the pastor, the Rev. George Schweikert, insists that the Synod now teaches false doctrine.

The Okabena church was the birthplace of the Orthodox Lutheran Conference, formed in 1951 by a small group of Missouri synod pastors and laymen who claim the synod departed from its historic conservatism in reaching a doctrinal agreement, called the "Common Confession," with the American Lutheran Church.

A group of St. John's members, who claim to represent about 40 per cent of the congregation, are asking the district court to put the church property up for sale and divide the assets between the two factions in proportion to their numbers. Assets are estimated at 35,000, including $13,000 in cash and bonds.

The plaintiffs in the suit—the group asking for sale of the church—represent the faction favoring affiliation with the Missouri synod and opposed to the pastor.

Some of the plaintiffs claim they are denied Holy Communion and refused the right to vote in the church because they have supported the Missouri synod.

They charge that Mr. Schweikert divided the congregation into two hostile groups, and "said hostility has overflowed and caused bitter feelings and hardships not only in the church and its members, but in their homes, families and communities."

The schism is reported so bitter that relatives refuse to speak to relatives and neighbors refuse to do business with neighbors. One of the plaintiffs is a brother of one of the defendants in the suit. Business in Okabena is reported to have fallen off 20 per cent, because rural members supporting the pastor think the merchants oppose him.

Railroad to Put Bibles in Lounge Cars

Dallas, Tex.—Copies of the Revised Standard Version of the Bible will be placed in lounge cars of all trains of the Texas and Pacific Railway Co., it was announced at the company's headquarters here.

The action results in large part from public response to the railroad's advertising campaign last year stressing the theme of faith, company officials said.

This year, the company is taking space in 120 newspapers and magazines for advertisements emphasizing that the future of the country depends upon faith in God, ourselves, our fellow men and freedom.

W. G. Vollmer, president of the railroad, originated the program.

Evangelical Lutherans Report Good Financial Outlook

Minneapolis, Minn. — Contributions from member congregations of the Evangelical Lutheran Church to the work of the denomination totaled $3,700,713 in 1952, it was reported here to the ELC's church council and board of trustees.

The Rev. Raymond M. Olson, director of stewardship, said the total represented 112.7 per cent of the denomination's 1952 budget of $2,100,000 and also included contributions of $710,618 for a special pension fund appeal and $624,080 for Lutheran World Action.

The funds raised in 1952 exceed a record-breaking budget set for 1953—$3,678,476. That total includes the amount sought for Lutheran World Action.

"This gives us good courage in moving on into the new year," Mr. Olson said.

In other reports, the two groups heard that:

The board of foreign missions will send out 32 foreign missionaries during 1953.

The board of charities will call five clergymen for training as supervisory chaplains in penal institutions, general and mental hospitals.

The board of publication through Augsburg Publishing House published 21 book titles and 17 choral arrangements in 1952.

The ELC's book mission printed 2,515,0000 booklets and distributed 2,887,335 pieces of literature during the year.

Evangelical Lutherans Erecting New Headquarters Building

Minneapolis, Minn.—A four-story building costing $1,250,000 is being erected here to house the headquarters of the Evangelical Lutheran Church and an addition to the Augsburg Publishing House.

Symbolizing its purpose, a 20-foot cross will be placed on top of the building when it is completed by late summer.

Originally, it had been planned to build only a one-story unit and basement for the publishing house, which is owned and operated by the ELC, a denomination with some 900,000 members.

Later, it was decided to add three more floors to the building to allow ELC headquarters units to be all under one roof. At present, church offices are housed in four different buildings.

Among special features of the building will be a fourth-floor chapel seating 100; a radio studio; a tunnel underneath a city alley connecting the present Augsburg buildings with the basement pressroom in the new building; a pneumatic tube system between church offices and a central mailing room; a floor duct system for electricity and the phone connections in all office areas, and complete industrial air conditioning.

Lutherans Set Spring Clothing Appeal

New York—Support of Lutheran World Relief's annual nationwide Spring Clothing Appeal was urged by Bernard A. Confer, administrative secretary, in a letter to pastors of 10,000 congregations affiliated with the National Lutheran Council's eight cooperating church bodies.

The campaign will be held from April 19 to 26, he said.

"Let us go forward together clothing the naked, bringing hope to the despairing and demonstrating anew our love for the compassionate Christ," Mr. Confer said.

He called attention to the fact that Lutheran World Relief would pay the freight costs on railway boxcarloads (15,000 pounds and up) of clothing, and expressed the hope that many congregations would take advantage of this by collecting lots in that amount.

The need for clothing is constant and particularly pressing in Arab refugee camps, among new refugees flooding into West Berlin and in war-wrecked Korea, Mr. Confer pointed out.

He said that the Lutherans of America had gathered 2,000,000 pounds of clothing in last Thanksgiving's drive, bringing the total received at L.W.R. warehouses in 1952 to more than 3,300,000 pounds.

Lutheran Groups Advance Unity Negotiations

Chicago — Representatives of four Lutheran denominations engaged in negotiations looking towards merger in 1956 plunged into the task of framing a joint polity statement and shaping the organizational structure of the proposed united Church at a meeting here.

The representatives comprised the Committee of 36 which includes nine members from each of the following groups: Evangelical Lutheran Church, American Lutheran Church, United Evangelical Lutheran Church, and Lutheran Free Church. They have a combined membership of nearly two million..

Hope was expressed that the polity statement and the plan for organizational structure would be completed in time for submission to the national conventions of the four churches in 1954. It was pointed out that it would then be possible to prepare a constitution during the following biennium that would be considered by the 1956 conventions.

Each of the four bodies submitted statements of their views on polity and organization at the meeting here. An incomplete report also was received from a sub-committee on polity, that noted it had not had time to consider all the questions raised by the separate groups and reconcile them in a joint statement.

Establishment of a new sub-committee on both polity and organization was voted, with each body entitled to name up to five members. It is expected that this committee will hold frequent meetings during the coming months to prepare material for consideration by the entire joint union committee when it meets in Chicago Oct. 13-14 and Dec. 8-9.

The current merger negotiations were initiated by the United Evangelical Lutheran, the Evangelical Lutheran, and the American Lutheran Churches. The Lutheran Free Church later joined the negotiations at the invitation of the three bodies.

The Augustana Lutheran Church, which had participated in the unity discussions for a time, also upon invitation of the three groups, formally withdrew last fall on the grounds that it was primarily interested in a merger of all Lutheran Churches.

All five bodies are members of the American Lutheran Conference.

Lutherans to Open Tanganyika Bible School

Moshi, Tanganyika—The first Lutheran Bible school in Tanganyika is expected to begin operations next August at Mwika, it was announced here by the Rev. O. Walden Hedman, evan-

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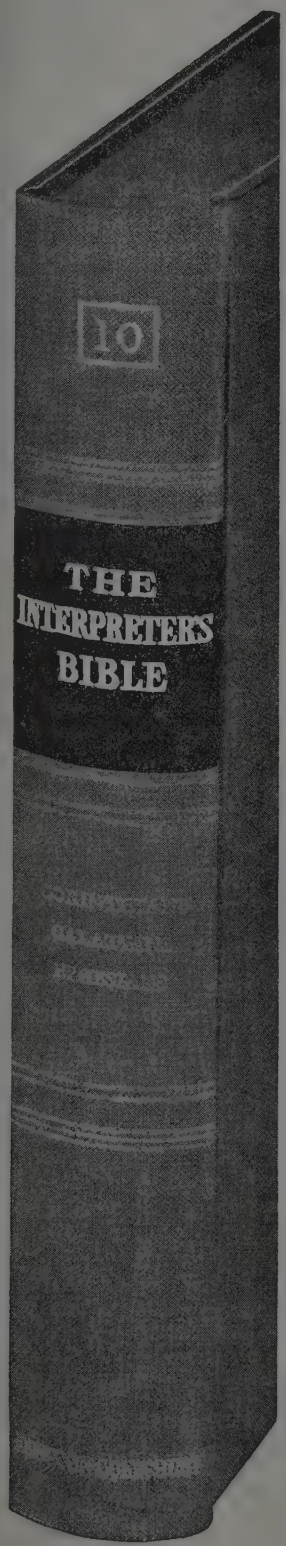

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gelist for the (U.S.) National Lutheran Council's Commission on Younger Churches and Orphaned Missions.

Mr. Hedman said that 45 native students of the Marangu teachers' training school, which is maintained by the Commission, have already cleared a site for the new Bible school near the Mwika Lutheran Mission. Construction of a primitive, but permanent, dormitory big enough to house 35 students will be started immediately, he said.

The evangelist said that the dormitory will be of concrete blocks made at the site and roofed with asbestos which has been ordered from Germany.

The school will be supported by the "younger" Lutheran Churches of Northern Tanganyika and Usambara (Ruanda-Urundi) and operated by their Bible School Board, on which each is represented by two missionaries and two African delegates.

An initial 10-week course, opening in August, will be followed by three more courses of similar length during 1954, according to the Board's present plans. It is expected that each will be attended by 35 African students of whom, it is believed, nearly all will become evangelists.

Walker Heads Protestant Publishing Group

Atlantic City, N. J.—Col. H. Torrey Walker of Philadelphia was elected president of the Protestant Church-Owned Publishers Association at its annual convention here.

He succeeds Lawrence L. Huffman of Dayton, O., general manager of the Evangelical United Brethren Church's Otterbein Press.

Col. Walker is executive secretary of the publications board of the United Lutheran Church in America and business manager of the Muhlenberg Press, Philadelphia.

Dr. Walter L. Jenkins of Philadelphia, chief executive of the Westminster Press, publications arm of the Presbyterian Church of the U. S. A., was elected vice-president.

Bishop Lilje to Visit U. S.

New York—Bishop Hanns Lilje of Hannover, president of the Lutheran World Federation, will visit the United States late in June, it was announced at National Lutheran Council headquarters here.

The announcement said that Bishop Lilje has accepted invitations to speak at the 15th annual Lutheran youth conference of the Augustana Lutheran Church at Boston, Mass., June 24-28, and at the 15th biennial international convention of the Young People's Luther League of the Evangelical Lutheran Church at Fargo-Moorhead, Minn., July 1-5.

It is expected that Dr. Lilje also will take part in radio and television broadcasts while in the United States, the announcement added.

Niemoeller Re-elected Head of Confessional Group

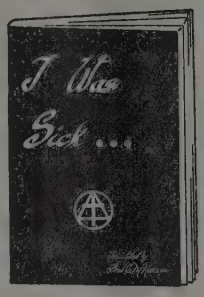
Berlin—Dr. Martin Niemoeller, president of the Evangelical Church in Hessen and Nassau, was re-elected chairman of the Brethren Council of Confessional group within the Evangelical Church in Germany, at Council's annual meeting here.

Prof. Joachim Beckmann of Duesdorf was chosen vice-chairman.

While in Berlin, Pastor Niemoe intervened with East German govt ment officials on behalf of Luthe clergymen arrested recently in Soviet Zone.

East German Police Arrest Fifth Protestant Pastor

Berlin—Evangelical Pastor Reinh George, well-known preacher at I Berlin's Mary church, was arrested



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ast German police following an eve-
ing service there.

His arrest brought to five the num-
er of Evangelical clergymen reported
eized within little more than a week.
he arrests have stirred fears that a
hurch-State crisis is imminent in the
oviet Zone.

Two clergymen, Pastor Johannes
amel of Halle and Dr. Juergen Winter-
ager of Hohennauen, disappeared re-
ently in or near Halle. Evangelical
hurch officials said they believed the
wo were being held by Communist se-
urity police.

A few days later, the Rev. Carl Aug-
st Brandt, of Lohmen, Saxony, was
rrested. On the following day, Dr.
urt Gruenbaum, curate of Brand-
nburg Cathedral and ousted head of
he East German government's Religi-
us Affairs Department, was taken
nto custody at Brandenburg.

Dr. Gruenbaum was removed from
he Department post last December
nd given a "long leave of absence"
y the Communists.

Pastor George, who lives in the Wes-
ern zone of Berlin, is prominent in
ast Berlin youth work.

**utheran Theologian Disappears
n Soviet Zone**

Berlin—Dr. Kurt Aland, professor of
heology at Martin Luther University
n Halle, Soviet Zone, has been missing
rom his home there for more than a
eek. Evangelical Church officials
ere believe he is being held by East
erman secret police.

He is the third Lutheran clergyman
o disappear in or near Halle in less
han a month.

Earlier, the Rev. Johannes Hamel,
heologian and youth leader who min-
sters to students at Martin Luther
niversity, and Dr. Juergen Winter-
ager of Hohennauen, prominent in
vangelical Church interdenomina-
ional work, were reported missing by
hurch authorities.

Three other Lutheran clergymen re-
ently have been taken into custody
y East German police in various parts
f the Soviet Zone.

The Rev. Carl August Brandt of Loh-
nen, Saxony, was arrested in Meck-
nburg; Dr. Kurt Gruenbaum, curate
f Brandenburg Cathedral and ousted
ead of the East German government's
eligious Affairs Department, was
icked up at Brandenburg, and Pastor
einhold George, well-known preach-
r at East Berlin's Mary church, was
ut under arrest after an evening ser-
ice there.

Dr. Reinhold von Thadden-Trieglaff, president of the German Evangelical Church Day movement, sent a second telegram to Premier Otto Grotewohl of East Germany requesting the release of the arrested clergymen. An earlier wire he sent to the Communist leader has not been answered, it was learned here.

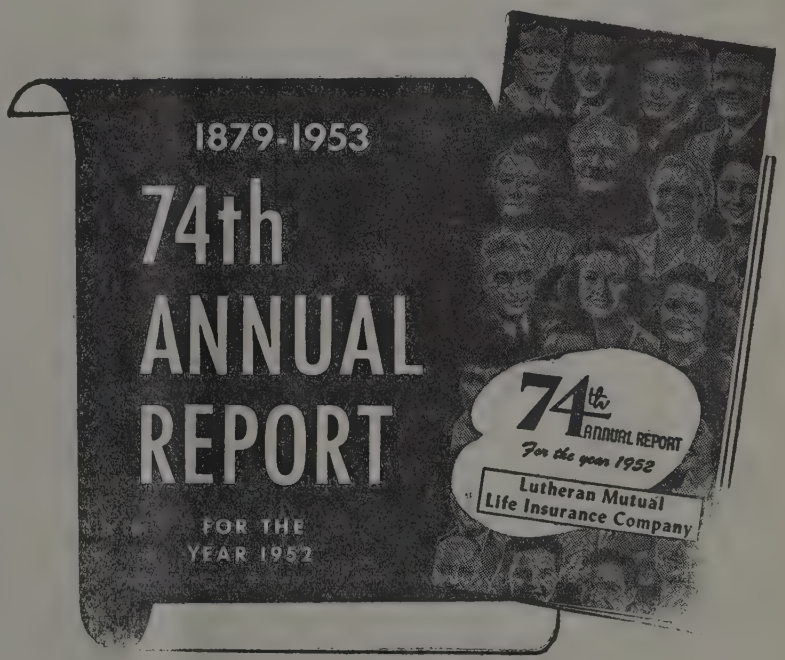
Reports Evangelical Clergymen Disappear Frequently in Soviet Zone

New York—Evangelical clergymen are "disappearing" in the Soviet Zone of Germany in "much larger numbers than reported by any press agency," according to Dr. John A. Scherzer, secretary of the National Lutheran Council's Desk of European Affairs.

He declined to give figures, but said that, according to reports received at his office, Evangelical clergymen "disappear frequently."

"All that is known," Dr. Scherzer said, "is that suddenly they are not to be found, and no information about their whereabouts is to be obtained."

The Soviet Zone police, he charged, "are hiding behind the claim of total ignorance and intimating that the clergymen may have joined the flow of refugees escaping to the West, thus creating doubts about the dependabili-



Insurance in Force

DECEMBER 31, 1952	$269,801,824
ASSETS	54,007,176
LIABILITIES	50,652,621
TOTAL SURPLUS	3,354,555
1952 Increase in Insurance	23,462,823
1952 Increase in Assets	5,703,865
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Reserve for 1953 Dividends	1,150,000

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ty of church leaders in the minds of their followers."

The disappearance and arrest of Evangelical clergymen, however, are only "one phase in the full picture of the increasing church persecution" in East Germany, Dr. Scherzer said.

Since the beginning of the year there has been a stepped-up anti-Church propaganda campaign," he said.

"A small and insignificant, but rather noisy, group of renegade church members are calling upon the churches to rally to the assistance of the State and to support the Communist-sponsored 'March to Peace and Freedom' movement," the Lutheran official said.

This movement, Dr. Scherzer said, "has all the earmarks of the so-called German Christian Movement through which Hitler first tried to weaken the churches, and whose remnants, evidently, are active now."

Evangelical Pastor Sentenced By Soviet Zone Court

Berlin—Evangelical Pastor Werner Gestrich was sentenced to 12 years in prison by a Soviet Zone court at Frankfurt on Oder. Pastor Gestrich was found guilty of "anti-State agitation."

Meanwhile, the trial of the Rev. Carl August Brandt, Lutheran clergyman of Lohmen, Saxony, was begun by a Communist court at Guestrow, Mecklenburg.

Mr. Brandt has been accused of anti-State utterances and "economic crimes." Prior to his trial, the Communist press and the Socialist Unity (Communist) Party launched a vitriolic attack on Mr. Brandt's ecclesiastical superior, Superintendent Siegert of the Mecklenburg district.

Mr. Siegert was attacked for "brazenness" in visiting Mr. Brandt's parish after his arrest and asking the parishioners to pray for him.

The Communist asked that the Mecklenburg church council take a stand on Mr. Brandt's "shameless activities" and Mr. Siegert's "scandalous insolence."

Pastor Brandt is the third East German clergyman reported under trial this year. Pastor Erich Schumann of the Lutheran Church of Saxony was sentenced to six years early in February for alleged "agitation" against the Communist regime.

Several other Evangelical clergymen have been reported under arrest or "missing."

Scholars Worried Over 'Black Market' in Apocrypha

Bethlehem, Jordan—Biblical scholars are perturbed over the mushrooming here of a thriving "black market in apocrypha" accompanying the greatest antiquarian boom in this area since the 1880s.

The boom was sparked by recent manuscript finds in Judean Desert caves on the shores of the Dead Sea. It appears that the caves, easily reached from here, contain more manuscripts and fragments than archeologists had anticipated.

Last December, Father Roland de Vaux, O.P., director of the Dominican Archeological School, identified a first century A. D. scroll found in a Dead Sea cave near Ain Fadesh as the original Aramaic text of the apocryphal 'Testament of the 12 Patriarchs." only versions of the Testament h to known, he said, were Greek t lations from the original.

Desert bedouins are constantly ing up in Bethlehem's bustling M Square with inscribed bits of an withered leather or parchment, a prising number of which are gen

Although trade in antiquities ou government supervision is strictly scribed, wealthy collectors and seekers have little difficulty con ing intermediaries for the bedoui cafes and souvenir shops that lin square. Private social clubs in

Children's Praises

A New Easter Service For the Church School

By Daniel Nystrom

This is an Easter **praise** service; therefore singing is predominant. It is a **children's** service; therefore the tunes are simple. There are also several worship responses, which, together with several of the hymns, may be sung by a children's choir. The songs for the whole school are spirited in nature and full of praise. The service is brief. The few recitations and exercises are such as parallel the theme. The main speaking parts are cared for by a Leader, and a few Narrators, Heralds, and Scripture Readers. The only progress in the service is in the heightening of the spirit of praise. Part I, "The Children's Hosannas," goes back to Palm Sunday. Part II, "Adoration at the Cross," remembers Good Friday. Part III, "Easter Alleluias," concludes the service with the note of victory and dedication. The service may appropriately take the place of the reglar church school hour on Easter Sunday or be presented just before or after the regular morning worship.

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dings above the shops and cafes r a convenient location for further otiations.

That distresses Franciscan and minican Bible scholars is not only these black market deals prevent ortant documents from coming to lic knowledge now but that valuable ns are frequently cut up into small in order to realize a greater pro-

or example, one fragment contain- a column of clearly legible writing two more columns of less leligble ter recently was offered on the ck market at 300 pounds sterling. en no buyer could be found at that e, its owners cut off the legible mn, sold it for 200 pounds and now offering the other two columns at pounds each. Other fragments are ng offered at so much per square h.

Most of the "merchandise" on the ck market comprises fragments of ah scrolls from the destroyed syna- gues of Old Jerusalem. These were erally written in archaic Hebrew l only trained scholars can date m at sight.

The Dead Sea caves appear to be sites chosen by the ascetic Essenes t for hiding their hallowed scrolls m enemies or for ritual interment of olls which had become illegible.

ys U. S. Had Vatican presentative During War

New York—The United States had a presentative to the Vatican "with lomatic status" during World War according to an article in America, tional Jesuit weekly published here. The article, written by the Rev. Rob- A. Graham, S. J., a contributing itor, in the Feb. 28 issue of the mag- ine, said the diplomatic represent- ve was Harold H. Tittmann, charge affaires, whose appointment was of- ially communicated to the Holy See. ther Graham said Mr. Tittmann re- ained at the Vatican from December, 41 until 1944.

He said the State Department never mitted that Mr. Tittmann was ever re than a special assistant to the rsonal representative of the Presi- nt, Myron C. Taylor. However, the atican, according to Father Graham, pparently maintains that, at least hile he enjoyed sanctuary in Vatican ty, he had a true diplomatic status in rtue of special accreditation."

The priest said the Vatican's conten- n is supported by a document in the osevelt papers at Hyde Park. He id this document is a memorandum the subject sent by Sumner Welles, Undersecretary of State, to President Roosevelt on Dec. 17, 1941.

In the memorandum, Father Graham said, Mr. Welles called the President's attention to the fact that the Italian government might raise objection to the continued residence of Mr. Tittmann in Vatican City unless he received some official diplomatic status.

Father Graham quotes Mr. Welles as stating:

"The Secretary (Secretary of State Cordell Hull) agreed with me that it is of very great importance that Tittmann remain in the Vatican City so that we may continue contact through him with the Holy See. If we ascertain that the Vatican will have to give in to Italian pressure and agree to have Tittmann leave, it seems to me that you will wish to consider favorably Tittmann's designation as charge d' affaires in order to avoid this result."

Father Graham said that President Roosevelt's papers reveal that he accepted this recommendation and authorized the appointment.

"The State Department's denials are disingenuous from the viewpoint of international relations," Father Graham said. He added:

"In our desire to keep Mr. Tittmann in that extremely important post we exposed the Vatican to complaints and reprisals from Italy, while endangering at the same time the position of the bona fide diplomats."

Reporters Give 'Red Dean' a Hard Time

Toronto—Dr. Hewlett Johnson, Dean of Canterbury, told newspaper reporters here that his purpose in coming to Canada was "to tell your people about the great and peaceful work being done in the Soviet Union."

"What about Russia's recent anti-Semitic moves?" he was asked.

"I don't believe Russia is anti-Semitic," Dr. Johnson replied. "Russia may show opposition to certain groups, but it is not anti-Semitic."

"How about the latest arrests on the continent, nearly all of them Jews?" was the next question.

The "Red Dean" drew his hand across his eyes.

"Really, I am not in Canada to discuss this thing," he said.

"How about atom bomb production in Russia?"

"You mean atomic energy production, of course," Dr. Johnson said, recrossing his gaitered legs. "There is a difference, you see. They have always said they want to use atomic energy for peaceful purposes."

"Are the MIGs peaceful?" a reporter asked.

"I really couldn't say," Dr. Johnson replied. "But Russia is also building great universities, one with 6,000 students has a telephone in every room. I would say there are more students in Moscow than in the whole of England."

"Are you a Communist?" a newsman then asked.

"I am a Communist in the sense that I believe every one must work together," the Anglican churchman said. "Every one is equal. Every one must live on a common level."

Dr. Johnson parried a subsequent question about his "three country houses and flat in London" by saying he had "inherited that money" and that "outside England I am a pauper."

The opening engagement, at London, Ont., of Dr. Johnson's Canadian speaking tour had to be canceled when students from the University of Western Ontario broke up the meeting by ringing cow bells and popping paper bags.

Unable to speak above the din raised by the collegians, who filled the first 15 rows of the auditorium, the "Red Dean" finally dashed from the platform, out a rear entrance and into his car.

Congress Gets Bill for Clergy Social Security

Washington, D. C.—Legislation extending social security coverage on a voluntary basis to clergymen has been introduced in the House by Rep. Robert W. Kean (R. N.J.).

Mr. Kean's bill, H. R. 3608, is an omnibus measure that would provide social security for 10,000,000 more workers in the United States.

Since the beginning of the Social Security system in 1937, ordained ministers have been barred from participation because some religious groups have contended it would violate the principle of Church-State separation.

Until 1950, lay employees of churches and religious organizations also were excluded from social security coverage. That year, however, coverage was extended to lay employees of non-profit organizations, including church groups, provided two-thirds of the employees of a given group or institution requested such coverage.

The Kean bill would extend coverage to clergymen on the same basis. It would operate as follows:

The coverage would first have to be offered to the clergymen by the religious body which employs them. A peititon for waiver of ministerial exemption would then have to be en-

dorsed by at least two-thirds of all the clergymen employed by that religious body. When such endorsement had been attained, those who desired coverage would come under the Act. Clergymen who did not want social security coverage would continue to be exempted.

However, as in the case of lay workers, all new employees of the religious body that had attained a two-thirds endorsement (i.e., all new ministers ordained or licensed) would automatically be subject to social security coverage.

The bill would leave it up to each Church to decide what unit it deemed appropriate to designate as the "employing body."

Ministers would constitute a separate category for social security purposes under the Kean bill. This provision would particularly affect those ordained clergymen who are on the faculties of schools and colleges, employed as chaplains in hospitals and institutions, or employed by non-profit organizations other than church bodies.

The clergy on these staffs would constitute a separate unit, and if two thirds signed the exemption waiver, it would become effective. If coverage was elected, all clergymen who might subsequently be employed by that organization would come under social security automatically.

If approved by this session of Congress, the Kean bill would become effective Jan 1, 1954. However, observers here believe that although Mr. Kean's bill has the backing of the Administration, prospects for early passage are not bright.

National Council to Have Midwest Office in Chicago

New York—The General Board of the National Council of Churches, at a meeting here, designated Chicago as the site for the Council's Midwest office for the next decade at least.

During this period, according to an action taken by the General Board in Chicago last June, the Council's headquarters' location will be New York City.

In naming Chicago, the board acted on the recommendation of a ten-man continuing committee on permanent headquarters location. It was pointed out that several units of the Division of Christian Education, as well as other Council agencies, already are located in Chicago, and that this would facilitate development of the Midwest office.

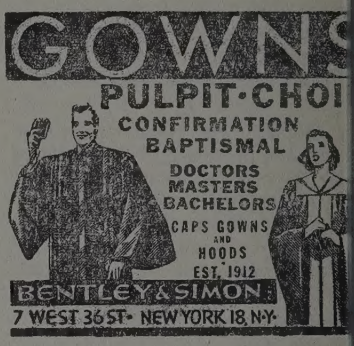
In another action, the board voted to establish a branch office in Washington, D. C., of the Council's Commission on Christian Higher Education. The new education office will be set up within a month.

The board stressed that a Washington education office will put the Commission in a better position to serve the colleges— "a service that must be rendered."

Such an office, it said, will enable Commission participation "in the major, confirming discussions on educational policy and government matters in Washington, the center of the work of educational agencies and of legislative actions."

It also will provide a central point of reference in Washington, the board said, and put the Commission in a position to be helpful to the colleges on many points.

A resolution was adopted to carry a program of education about the r Revised Standard Version of the Bi and to set up a clearing house of formation about it.



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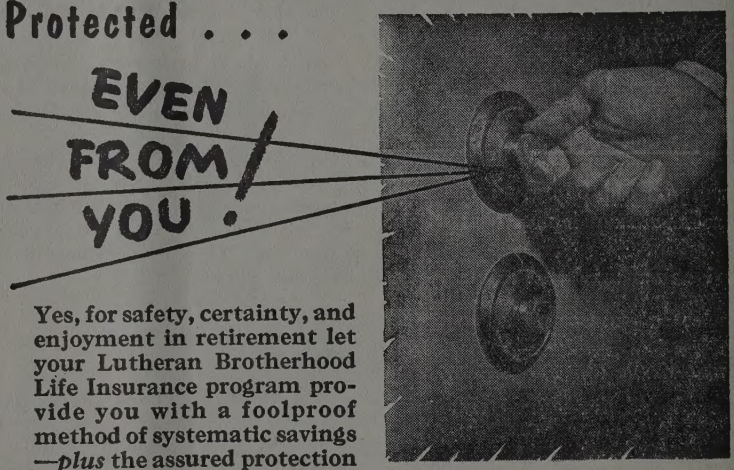

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urch Youth Group Hears aise of Reuther

Eau Claire, Wis.—Election of Walter uther as president of the CIO may ove to be "the most important ent in the United States in 1952," youth leader of the Evangelical Lueran Church said here.

Addressing a youth session of the LC's annual evangelism conference, e Rev. Carroll Hinderlie, Watertown, D., president of the ELC's Internanal Young People's Luther League, clared:

"I have a letter received a few days o from a man I have followed in y prayers for a long time. His me is Walter Reuther.

"At least one great journal of inion (the Christian Century) agrees th me that his election as president the CIO may be the most important ent in the United States in 1952.

"Says Walter Reuther in his letter: " 'I pray that God will give me the sdom and the courage to be worthy your confidence.'

"It is of interest that labor did not ant him any more than the Israelites anted Moses. But they took him cause they had to, he was the best ghter they had.

"He may not drink or smoke, but has faith in what he believes od's will for labor in America, that an is more important than money d labor's brain has more importan ses than all-night card games.

"Nor can you shut him up, not en with hired thugs or armed assins.

"When asked what is the secret of s career, Mr. Reuther gives credit his Lutheran home and, of interest us, to his Luther League with its aining in teaching a man to argue r his convictions and stand by em."

utherans Sponsor Industrial elations Institute

Philadelphia.—Nearly 200 workers d executives are attending an Indusial Relations Institute at the Mt. iry United Lutheran Theological minary here.

The institute, comprising five Monay night courses, is sponsored by the oard of Inner Missions and the Soal Action Committee of the Pennsylania Lutheran Ministerium. The culty includes clergymen, lawyers, llege professors, business executives and labor union leaders.

Among the subjects studied are Christian Principles in Business and olitics," "The Church and Industrial elations," "Your Problems," and Parliamentary Procedure."

Open Sunday School For Retarded Cchildren

St. Paul, Minn.—The first Sunday school to be organized in Minnesota for mentally retarded children began its sessions at Christ Lutheran Church here.

The project is sponsored jointly by the St. Paul chapter of the Association for the Mentally Retarded and Christ Lutheran Church.

Designed for all Protestant children, the Sunday school hour will be divided into three parts: worship and singing, class instruction and a period with visual aids.

In voting to make church facilities available for the project, the Christ Lutheran congregation took the position that "a church should exist for the purpose of teaching in whatever way it can," the Rev. M. A. Egge, pastor, said.

The committee in charge said there are at least 800 mentally retarded children in St. Paul who have no opportunity for special religious instruction.

N. D. Churches Urge Defeat Of Sunday, Tobacco Bills

Bismarck, N. D.—A legislative joint committee of the North Dakota Interchurch Council and Evangelical Lutheran churches in the state has urged the defeat of two bills currently before the legislature.

One would make Sunday evening baseball legal. Present law permits Sunday baseball from 1:00 to 6:00 p. m. The other would legalize the sale of tobacco and snuff to 18-year-olds.

"The voice of ministers and church people has helped to defeat many harmful bills. Your opposition to these may be the means of their defeat," said S. G. Gruneich, chairman of the joint committee, in a statement to North Dakota ministers.

Bishop Wurm, German Protestant Leader, Dies

Stuttgart, Germany.—Dr. Theophil Wurm, retired Evangelical Bishop of Wuerttemberg and one of Germany's most prominent Protestant leaders, died here of a heart attack at the age of 84.

Bishop Wurm is credited with bringing about the formation of the Evangelical Church in Germany (EKID). He was named the first chairman of its Council when a constitution, drafted under his leadership, was adopted at Eissenach in 1948.

On his 80th birthday, Dec. 7, 1948, Dr. Wurm resigned from all Church offices because of ill health. Bishop Otto W. Dibelius of Berlin succeeded him as head of the EKID Council, and Dr. Martin Haug became Bishop of Wuerttemberg.

Despite his retirement, Bishop Wurm continued to speak out on church and political affairs.

The bishop was an outspoken foe of Nazism. In 1934, Hitler "deposed" Bishop Wurm and held him prisoner in his home here, but the action stirred such wide public resentment that the Lutheran leader was soon freed.

Dr. Wurm continued his attack on the Nazi state, protesting its killing of the feeble-minded, its persecution of the Jews, the cruelties of its concentration camps and the injustice of its subjugation of occupied territories.

Throughout this period, he was deluged with threats from the Nazis but remained a focal point for public protest against the regime.

Wherever Bishop Wurm went, crowds jammed the churches and, in 1941, he was secretly chosen "Reichsbishop of German Protestantism." Immediately after the end of the war he began the three-year labor that resulted in the creation of the Evangelical Church in Germany.

The German Federal Republic honored him with its highest decoration, the Grand Cross with star of the Order of Merit, in December, 1951.

Communist Party in Drive Against Dibelius

Berlin.—Headquarters of the Socialist Unity (Communist) Party in 1452 Schwerin, Mecklenburg, have ordered all offices under party jurisdiction to assist the Communist-controlled "mass organizations" in exposing the "anti-peace and treacherous role of Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany."

The party leaders said Bishop Dibelius is a "warmonger and a henchman of American imperialism whose activities must be unmasked."

China Bible Secretary Reaches Hong Kong

New York.—Dr. Ralph Mortensen, secretary of the China Agency of the American Bible Society since 1944, has reached Hong Kong from Shanghai with Mrs. Mortensen, it was reported here by the Society.

Dr. and Mrs. Mortensen had been held in Shanghai by the Chinese Communists since January, 1951. Dr. Mortensen is a member of the Lutheran Free Church.

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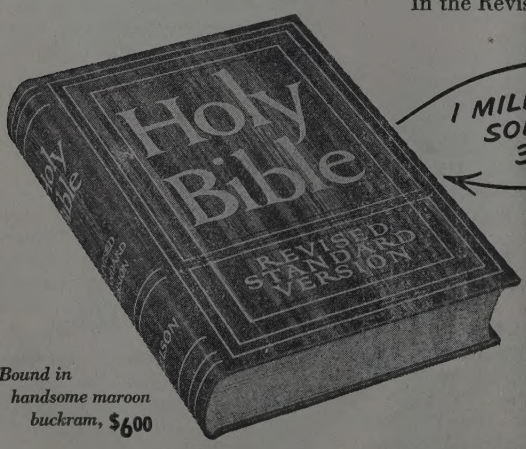

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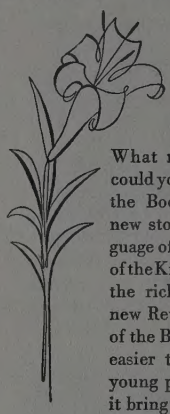

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